26-11-87


# The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXXIII. NEW SERIES.—No 48. SATURDAY, NOVEMBER 26, 1887.

Rs. 6 PER ANNUM IN ADVANCE WITH INDIAN POSTAGE Rs. 7-10. SINGLE COPY ANNAS TWO


## WEEKLY REVIEW.

—IN August 1886, in Sioux City, Iowa, the Rev. George C. Haddock was assassinated by the 'liquor fiends,' the saloon-keepers, because of the foremost position he had taken in his denunciation of the saloons. He achieved by his death the result to which his life has been consecrated. The Annual Conference to which he had belonged met lately in that city, and was received with an address of welcome from Hon. George D. Perkins, who in the course of his remarks uttered this significant sentence: "Upon this day and in this year of grace, 1887, there is not an open saloon in Sioux City." When the Conference met a year previously, the saloon business was free in Sioux City.

It was a dismal night in August, a year ago, when alone with infuriated men, the victim of the most inexcusable crime known to the history of our State, his life was made a sacrifice to law and the good of his fellowmen.

"But that shot paralyzed the arm that held the hand at Sioux City's throat and its fingers grew nerveless, relaxed, and Sioux City is free.

"And so when I say to you to-night that there is not an open saloon in Sioux City I say so gladly, and I know that this will punctuate after your own heart the welcome to Sioux City I seek in behalf of our good people to extend to you. You and I together to-night may lift Sioux City, our Iowa and our country on the far-reaching standards of our hope, and give thanks together for what we may discern of the measure of fulfilment."

—The saloon-men are conscious that their craft is in danger. They are banding together all over the country, and are prepared to lavish enormous sums in the conflict with those who have risen up against them. Local option has been carried in many of the counties of many States; and the party of Prohibition is putting forth prodigious efforts to get State after State to make the traffic illegal.

—THE following is from the *New Dispensation*:—

The "transcendent and unapproachable egoism" of Jesus Christ has been not unoften the subject of remarks diametrically opposite. Some would see in it the mark of Divinity, others would be offended because of his exorbitant demand on the faith of those simple uneducated rustics who meant to follow him. At a time when we had not yet approached the Son of man in right spirit, this egoism was a stumbling-block to us. Concerning this egoism an American newspaper, the *Republican*, says, 'There have been great and good men in the world—and there have been great and bad men. There have been fanatics and impostors; but no man, however great and good, or great and bad; however wild a fanatic, or enormous an impostor, ever lived who dared to make such claims, or could even have conceived them, supposing he possessed the hardihood to assert them. Even now, eighteen centuries after they were spoken by this wonderful person, no man has dared to repeat and appropriate them." What will our Contemporary say, if we contradict him by saying that long before the Son of man came to this world, a long line of religious teachers had put forth more exorbitant claims to attention. Christ said, "Before Abraham was I am." Words like these were heard from the lips of every religious teacher of India. This claim has obliged the author of the Vedanta Sutra to write an aphorism "*Upadesad Vamdevavat*," "when any one will exhort others, he must exhort as did Vamdeva." Vamdeva identified himself with eternal existence, and what he spoke he spoke in "transcendent and unapproachable egoism."

The highest experience—according to Brahminical teaching—is attained when a man is able to say *hum Brahma*, I am Brahm. Many have said this, but somehow they neglected to show forth the power of God in works that no other man doeth, they omitted to give evidence of their omniscience, they were by no means infallible. They were like other people liable to headaches, fevers and manifold diseases. When their time came to die, they died and did not rise again. They claimed to be Brahma, but were marvellously like other sinners about them. Christ spoke far more by his works than by his words and discharged all men from believing in him, except as his works testified his divinity. Christ is not only proved divine, but in him we have proof that there is no other incarnation or avatar. He is the image of the invisible God, an image differing from Krishna, Ram, &c., as heaven from earth. Christ challenged and still challenges all sinners to prove his divinity. "If any man thirst let him come unto me and drink" "The water that I shall give him will be in him a well of water springing up unto everlasting life." Our contemporary adds:—

It is his claim to the Sonship, that makes us humbly bow down before him. Christ says:—"Believe in God, believe also in me." This we make bold to state is so unique in the history of religion preceding his advent that we can safely assert, that from him commenced a period of development in which humanity was raised to identify itself with divinity in perfect communion.

Christ brings humanity into the dust before he raises it. He says, "I am from above, ye are from beneath." When he says, "Ye must be born again," he condemns the human race. It is ruined and the true life can only come to it from above.

—THE *Bombay Gazette* thinks it very odd that we should find fault with the Queen for congratulating the Pope on the fifty years of his priesthood and yet approve of the Pope's congratulation addressed to Her Majesty. We mentioned some of the gains that had accrued to Romanism during the last half century in the United Kingdom. If our contemporary could point to acts of the Papacy enlarging the bounds of civil and religious liberty, it would show better the oddity of our criticism. Leo. XIII addressing his cardinals, only last Christmas, said:—

"It is with deep regret and profound anguish that we behold the impiety with which Protestants propagate freely, and with impunity, their heretical doctrines, attacking the most august and the most sacred dogmas of our very holy religion, even here at Rome, the centre of the faith and the seat of the universal and infallible teacher of the Church; here where the integrity of the faith should be protected, and the honour of the only true religion should be secured by the most efficient means."

—CANON TAYLOR, in a letter in the *Times*, seeking to defend his statements about the successful propagandism of Mahomedanism, says:—

The increase of the Mahomedan population in India between the census of 1871 and that of 1881 amounts to 9,239,062, an increase of about 25 per cent. Making ample allowance for the natural increase due to the excess of births over deaths, the conversion of heathens and Christians to Mahomedanism must be at the rate of at least 600,000 per annum.

Has not the area of British India been enlarged between 1871 and 1881? Is there not a considerable immigration from Mahomedan countries into India? But above all has not the augmentation of Hindoos been as great in proportion as that of Mahomedans? Canon Taylor omitted to notice that the ratio of increase is as much among the Hindoos as among the Mahomedans. We do not think that any great amount of Proselytism from Hinduism to Mahomedism is carried on, certainly not as great as Canon Taylor supposes. We do not think that Mahomedans generally are very desirous of proselytizing among Hindoos.

—FOUR ladies of the Young Women's Christian Association, are coming out from England to Calcutta to hold meetings for women, English and Indian, wherever their presence is desired, in Calcutta and elsewhere. Their names are Misses Mac-Innes, Bromley, Chymer and Bunyon. They arrive at the same time as the C. M. S. missioners, and will hold meetings for women at the same time that the missioners are having theirs.

—WE are somewhat surprised to find the following in the *Indian Witness*:—

The removal of Professor Wordsworth deprives India of one of her ablest and best friends. His belief that intellectual training would act as a panacea for India was thoroughly tested, and completely refuted, and exploded. It is the heart that defiles the man and degrades the nation; and Professor Wordsworth lived long enough to see that in no nation is it more lamentably true that men approve the good, but follow the evil, than India. But the day of regeneration draweth nigh.

Professor Wordsworth, Principal of the Elphinstone College, Bombay, has gone home for a year's leave. Many educated Hindoos believe no doubt that he is one of India's ablest and best friends, and not less so because he is a pronounced and open disbeliever in revelation and has—in our Bombay papers—strongly opposed the idea of a personal deity. From his lecture on Buddhism we infer that he is more favourable to that system than to Christianity. If Professor Wordsworth is one of India's best friends, the missionaries that are here should take themselv s hence. The present Editor of the *Indian Witness* only came to India this year, and may be excused for this misapprehension, especially as his columns show scarcely any marks of inexperience. The paper is edited with remarkable vigour and power.

—THE same contemporary states that the Crown Prince of Germany is dying from cancer of the throat and that, as in General Grant's case, the cause of disease is *tobacco*. It seems a great pity that one to whom so many millions were looking in hope, should throw away his life by excessive smoking.

—THERE is to be a General Conference on Foreign Missions, in London, in June next. Good may come of it, doubtless will; there will doubtless be a large number of returned missionaries there; possibly some may be invited to leave their fields to attend it; we have known such things to be done. For ourselves we do not believe the Kingdom of Christ is to come by Conventions, Conferences and the like. The thing is for every man whose heart is stirred up to desire the coming of the Kingdom of Christ, to exercise the faith that Christ wants him to have, and do the work that his hand findeth to do and thus give men an example of Christian fidelity that will tell more powerfully than the beautiful speeches of any Conference. We look to one another too much, instead of looking each to Christ. The best thing in connection with those gatherings is the spirit of prayer awakened, and the next best is the uniting of so many bodies.

—THE *Bombay Catholic Examiner* is annoyed with Signor Crispi for saying that in Italy the Church enjoys more liberty and respect than any where else, and could not be better off than it is. It is certainly better off and the Italian people are better off than they were in the days of the Pope's temporal power. Now for the first time in 13 centuries the Church has liberty in Italy. The word of God is not bound. Where the Spirit of the Lord is there is liberty, liberty to know God in Christ through the Scriptures. To exclude the Bible is to exclude the Spirit of God, for He is the Spirit of Truth. But the priesthood of Italy are making a desperate effort to bring the people again under bondage to an "infallible" Pope.

—THE *Rock* expresses its surprise that the Bishop of London, who deems it expedient not to interfere with the Ritualists who are upheld by the English Church Union, should have gone out of his way to inhibit the Rev. T. Greenland from preaching in a place of worship connected with the Reformed Episcopal Church. This clergyman doubtless thought he was obeying the law of Christ in cultivating amity with brethren who were preaching the same Gospel that he was, only apart from the Church of England; yet he is stopped by the law of his bishop. Can we doubt that they who are in the high places of this Church, make more of the Church than they do of Christ, when we see them not only tolerating the unscriptural teachings and practices of the Ritualists, but making desperate efforts to bring about union with the Old Catholics and with the Greek and Armenian churches?

—SPEAKING of the trial of Constable Endacott, the *Standard* says:—

"The fact remains—and this is the most unsatisfactory part of the whole matter—that a perfectly innocent woman may be arrested on the foulest possible charge by an over-zealous constable, that she may be subjected to further insult and outrage by the magistrate before whom she is brought, and, after months of wearing anxiety, during which time every incident of her past life is being raked up against her, she may find every act of imprudence of which she may have been guilty flung in her face in the eyes of the whole world, while the officer who has wrongfully accused her walks out of the dock an innocent man. Miss Cass was perhaps no worse and no better than the majority of young girls of her class But the moral of her case is, that no woman, however pure or honest, has any real redress for injuries like those that have been inflicted upon her."

We are told that Mr. Endacott wept as he left the dock. His tears flowed perhaps at the thought of the great danger he had been in of losing his place. His sensibility should have come earlier and should have been for another rather than himself. We do not admire the course the case was allowed to take. The thing to be shown was that she was a street-walker in the odious sense of that word. Yet the effort of the Constable's counsel was to overhaul her past life and see if at any time she had committed indiscretions and seen too much of some of her acquaintances.

—A MAGNIFICENT cathedral has been erected in a small town in Cornwall, the first in England since the fire of London, at a cost of £110,000. This will be admired as a work of art and give some celebrity to Truro, but that it will promote the cause of pure and undefiled religion we doubt. Under the present dispensation the people of God are the Church of God, and no building is of any account in the sight of God apart from the fact that the contrite and humble gather there to worship Him.

—THE *Times* gives a more favourable account of the Old Catholics:—

The Old Catholics have already given up several relics of Rome, such as the celibacy of the clergy, oral confession to a priest, the use of Latin in the services, prayers for deliverance from purgatory, prayers to the saints, fasting, penance, and the use of rosaries. They administer the Holy Communion in both kinds to the laity, and they do not recognise the stations of the cross, nor pictures of any kind. All pilgrimages are repudiated, and all ties to the Papacy, as represented by the Pope, are severed."

The rags they are casting off the Ritualists are eagerly snatching, to array themselves in.

—NEXT year is the Bicentenary of the English Revolution of 1688, when the kingdom was so marvellously saved from Romish ascendancy. It is proposed to commemorate it among other ways, by a revision of the Book of Common Prayer. We shall be glad to see the word 'minister' restored, instead of priest, the Absolution corrected and other emendations of expressions that give a handle to Ritualism. But we should like to see a more fundamental change. We admire with most people, the Prayers and Collects, the Litany and other features of the service, so far as they express the feelings and needs of Christians, converted people, and tend to build them up in the faith. But what we think is hurtful in its tendency, is that the whole congregation, many of whom are of course worldly people, unconverted persons, desiring any thing rather than godliness, all alike are invited to offer up the same prayers, whether prayers for forgiveness of sin or for preservation from sin by the inspiration of the Holy Spirit. All alike are miserable sinners and all alike are hungering and thirsting after salvation. The tendency of all this is to keep the unconverted portion ignorant of their true state, and lead them to imagine that the only difference is that of more or less piety. The minister may endeavour to correct this tendency by his discourses, discriminating believers from the worldly; but the difficulty of carrying conviction to sinners, is greatly enhanced in his case, by the deep-rooted impression made through successive years by the Book of *Common* Prayer, common to all alike. In churches where this Book is not used the minister discriminates, not only in his preaching but in his prayers, between the different classes of his congregation. Could there not be a revision of the Book of Common Prayer that would secure this discrimination? Christ says of his people that they are not of the world, and it would be desirable if the prayer-book should not obliterate this mark or veil it. The theory of those who originally prepared the Book of Common Prayer, seems to have been that all come into the same fold by baptism, by which they are made the children of God.

—WE are glad to mention the arrival of Miss Abrams to be associated with Miss De Line in the Zenana Mission of the M. E. Church in Bombay. Also of Miss Josephine C. Eltzholtz, M. D., to join Miss (Dr.) Condict in her Medical Mission, Bombay. We are sorry to say that Miss Condict has not recovered. Her case is watched with great solicitude. She has been removed to Khandala to try the effect of a change. A lady has arrived from England to join Miss Richardson in her arduous labours in behalf of the wretched and afflicted women of this country.

—HIS Holiness has honoured Bombay with a visit. At least we so learn from the *Bombay Diocesan Record*, who gives this title to an Armenian Bishop from Julpha, travelling to obtain money for a school, and to visit the Armenian churches here. Armenian Bishops would seem to be of a higher order than Anglican, judging from the title:—

Bishop Catchatoor Carapetian, paid a visit to St. Peter's Boys' and Girls' School on September 23rd, and gave his benediction to the children. On the following Sunday week his Holiness attended evensong at St. Peter's Church, and occupied a seat in the Chancel. At the close of the service he sang a prayer in Armenian, and gave the Blessing. The evening offertory was given to him for his schools.—His Holiness expressed his satisfaction with the doctrine and practice of the English Church as set forth in the Book of Common Prayer and not as unfairly represented by some proselytising missionaries in his own Diocese.

Digitized with financial assistance from the Government of Maharashtra on 28 February, 2020

—The Rev. Mr. and Mrs. Janvier arrived in Bombay from America on their way to the Punjanb, to be associated with the American Presbyterian Missions in the same field in which his father laboured from 1842 to 1864. His father was killed by a fanatic, while preaching at a mela. The Rev. Mr. and Mrs. Morrison, and the Rev. Mr. Martin, (Sialkote Mission) passed through Bombay this week on their way to the Punjanb.

—The Rev. Mr. Morton was in the train that met with an accident near Kheri, on the 18th inst. at 5-10 a. m. He was in the derailed portion of the train, which appears to have been saved from utter wreckage by the breaking of the coupling. The engine with a number of wagons went on to Kheri, when only the driver discovered that he had lost part of his train. Many will join with us in praising God that there was no loss of life and no injury sustained except by the guard, a Parsee, who jumped from the brake-van. We congratulate our brother Mr. Morton on his escape.

—The next Session of the South India Conference will be held at Poona, Thursday, January 26th next.

—We mentioned last week that the Bishop of Bombay had given a hearty welcome to the missioners of the C. M. S., and unequivocally manifested his interest in their mission. To this interest is due the fact that they have been permitted to have daily services in the Cathedral. In this it is evident that God has heard the earnest prayers offered in behalf of this special mission. Of course these services have been conducted by the Rev. Mr. Grubb alone, Colonel Oldham not being in Church orders. The Cathedral has been filled night after night; we would estimate the audience at 800 How far the ordinary attendants of the Cathedral services were present at these, we cannot say. At all events, they who attended had the privilege of hearing the Gospel preached with extraordinary simplicity, plainness and earnestness, and we have reason to believe that the word has been in many instances the power of God unto salvation. Many of the discourses were specially fitted to be useful to Christians, and give them a new insight into the word of God. Mr. Grubb differs from the Apostle Paul in having a personal presence that is any thing but base. He is about 6 feet 4 inches in height; he has an admirable voice; he speaks *ex tempore* with great ease and force of diction. His great aim is to bring the hearer into communication with Christ. "Not, I but Christ liveth in me," is the impression conveyed. There are no after-meetings at these services, but the instruction that a seeker needs is faithfully and fully given. A selection of revival hymns is used, and it has been a sweet surprise to many to hear in the Cathedral, accompanied by the organ, from hundreds of sympathetic singers, such hymns as "Glory to the Lamb," "Blessed be the fountain of blood," and other familiar revival hymns.

—There have been three services daily: one early in the morning at Girgaum Church, one at 5½ P. M. and one at a later hour, in Framjee Cowasjee Hall and the Cathedral. At the two former places, Col. Oldham has been heard as well as Mr. Grubb. Colonel Oldham looks remarkably well after six years of absence and as an evangelist and witness for the Lord, all see that he has been taught and furnished by the Lord. He has a rare heart of love, great boldness in the Lord, freedom from conventionality and speaks with the consciousness of his commission from the Lord. We cannot but admire the providence of God that has sent us two such men, and cannot but hope that the results of their mission will be marked and permanent. We are glad to say that Native Christians have attended these meetings in large numbers, and we have reason to believe that they are profiting by them. We are also glad to say that many Parsees, Hindoos, Mahomedans and other Natives have attended the meetings in the Framjee Cowasjee Hall, and have apparently listened with great interest.

—M. Grevy, President of the French Republic has been compelled to resign, not finding any ministry that would serve under him, on account of the strong feeling aroused by the recent scandals. He denies all responsibility for these. He anticipates home and foreign entanglements, from the course pursued. His successor is to be chosen by the two houses, and not by a *plebiscite*.

## MISSION SERVICES.

A friend furnishes us with the following notes of one of the Mission services:—

The Wednesday morning meeting for believers at Girgaum Church was one of power and profit. Mr. Grubb had for his theme, "The Vision of an open Heaven," basing his address on Jno. 1: 45-51. Having spoken previously on the 'empty vessels' and the 'shut door,' he now unfolded to us the glory of living under an open heaven, remarking, first, that the fig-tree was Nathanael's 'shut door.' One never gets before Jesus in the Salvation of a friend: "Before that Philip called thee...I saw thee." "Henceforth (hereafter) ye shall see heaven open, &c.:" Reference doubtless to millennial glory, but with a present fulfilment for those who meet the conditions If we really want to see tha glory of an open heaven—to be filled with the Spirit—we must meet the conditions.

1. *We must be Nathanaels*—guileless men. The Holy Ghost cannot bless a dishonest heart; it is beyond His power to do so. The first step to guilelessness is knowledge of the forgiveness of sins. We are not to wait to get to heaven to be guileless, we are to be done with sin down here: "Blessed is the man.....in whose spirit there *is* (not, will be) no guile." There must be no double dealing with Christ. Is your heart *honest* before God?

2. Another condition is, a man must be *an Israelite indeed*. What does this mean? What do we mean by saying that a person is a Hindu indeed? an Irishman indeed? Other nations had philosophies, etc., only Israel was characterized by faith in the promise of a Saviour. So that "an Israelite indeed" was one who had faith in the expected Christ. The word suggests a reference to Jacob and the change of his name to Israel. In his wrestling with the angel the Jacob nature taken out of him and the Israel nature imparted. Clinging in his weakness and impotency to the Great Angel, he got the blessing. An Israelite indeed is one who always clings to God.

3. In the next place, *Confess what you already know?* Nathanael did this. "Thou art the Son of God; thou art the King of Israel." In five minutes under increase of light Nathanael's faith takes a higher leap than did that of all the other disciples in a longer time.

4. But what *is* the glory of an open heaven and what are the results of the vision thereof? The first mention of an open heaven to which Mr. Grubb called attention was Matt. 3: 13-17, the narrative of the baptism of Jesus. The first thing it does is *to give Power for Service*. Christ himself in his perfect humanity needed a baptism of the Holy Ghost for His work. If he needed this, how much more we! You cannot receive this baptism until, like Jesus, you are willing to "fulfil all righteousness." God's will must be absolute with you. Then there must be steady implicit *Trust*. Holiness of life is never an attainment; it is an attitude of the soul towards Jesus. If you lose that attitude of trust you lose power. Satan's efforts are directed toward this object—to dislodge the soul from its attitude of implicit trust. Oh, how much we need *the dove like spirit*. Some Christians are like *wolves*,—they snarl at and bite one another; others like *bears*; still others like *foxes*—cunning, deceitful, speaking one thing to the face and another thing behind the back. We need the dove-like spirit—absolute guilelessness before God.

The Holy Spirit not only descends but *abides*. In Matt. 4-1 a remarkable statement—"Then (immediately after baptism of water and the Holy Ghost) was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Mark says: "immediately the Spirit *driveth him* into the wilderness, &c." The believer after receiving the baptism of the Holy Ghost may expect powerful incursions against his soul. A voice from *hell* always near a voice from *heaven*: "This *is* my Blessed Son—*if thou be* the Son of God." Feelings will not sanctify the soul, but faith. Many Christians do not believe they can be holy and pure in this life, and of course according to their faith it is done unto them. Oh, venture on Christ for full salvation.

One thing more results from the vision of an open heaven. Turn to Acts 7. "Stephen being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God...and said: Behold, I see the heavens opened, &c." (You can never take a stedfast look into heaven unless filled with the Holy Ghost.) So the second thing the vision of an open heaven gives is, Patience under Persecutions. The Baptism of the Holy Ghost is a sure recipe for getting pelted with stones of some kind or another. Note, Peter filled with the Holy Ghost got 3,000 *souls*: Stephen filled with the Holy Ghost got 3,000 *stones!* This may be your lot also—stones; but what matter, so long as it is God's will. Souls and stones always go together. When the Church gets well pelted she rejoices over many souls.

Mr. Grubb closed with a solemn and tender appeal to believers to surrender themselves wholly and unconditionally to Christ.

---

Defeat heresy by establishing truth.

It takes many shovelsful to bury the truth.

## NOTICES OF BOOKS AND REPORTS

"*The Hand of God in the Indian Mutiny of* 1857." This is the third and concluding Lecture on this subject, by Rev. Thos. Evans. The two first have been noticed by us. We have read with unflagging interest this concluding portion. It draws attention to many remarkable indications of the overruling hand of God. We quote one or two paras :—

As to the revolt of the Bengal army, one fact comes out clearly, and that is, that the sepoys had *no personal desire* to mutiny; for such an act would have been to them nothing less than absolute ruin. They were no doubt panic-struck by a mysterious dread that the Government was about to force them at the cannon's mouth to pollute their caste and defile their religion. They were driven by this fear to resist authority and if possible to upset that power which they thought was about to attempt to deprive them of what *they* counted dearer than life.

Now mark, *we* know that there was not the slightest ground for all this frenzied fear. The Government never dreamt of corrupting the caste or defiling the religion of the sepoy. Nothing was farther from their intentions, and yet, all the solemn affirmations of the Governor-General, all the explanations of the Commander-in-Chief, and all the persuasions of their own officers, utterly failed to dispel the groundless fears of the sepoys. It clung to them like a horrid night-mare and though they tried to shake it off they could not. This foolish fancy was to *them* an *awful reality*. a mysterious and inscrutable incubus, which crushed out of them all sense of military honour, all sense of duty to themselves and to their families, all sense of loyalty to the State, and even of the preciousness of life, and this was done in an Army of 100,000 men, an army which had been loyal and true for a hundred years.

We are glad to have this account of the Mutiny by one who knows how to distinguish the hand of God in history. Prayer was continually offered in Bombay and elsewhere, in special meetings, for the rescue of the country from the hands of its destroyers, and it is wonderful by what varied interpositions and arrangements of providence, the tide of destruction was arrested and rolled back. We remember a day in Bombay when Lord Elphinstone had sent away the last man of the English troops, to points believed to be more imperilled; yet before sunset of that very day, a reinforcement of 300 men arrived from the Mauritius.

---

"*The Sepoy.*" Monthly Record of the work of the Salvation Army in India and Ceylon. November. Headquarters, Bombay. 2 annas. 18pp. Contents: The Sepoy, by Commissioner. Our Singhalese Cadets, by Major Jai Bhai. Our Tamil Training-Home. Gethsemane, Dya Sagar. Galla Jita, Major Eshwardas. My 12 months in India, Capt. Yuddh Prakarsam. The Rent in the Cloud, Major Musa Bhai. Half of the Forty. In the Jungles of Gujarat. Station Reports. Notes. With illustrative cuts. From "our Tamil Training Home," we make this extract :—

If a visitor drops in upon us at 5-30 a. m., he will observe all our officers going through their morning ablutions, cleaning the teeth with charcoal, washing from the brass chemboo, thence go and see them squat native-fashion cross-legged on the floor, and do justice to their simple meal of cold rice and water (latterly we have taken to the native rice cunjie) eat it with their fingers, aye, and smack their lips with as good a gusto as a Hindoo himself.

We have no tea or coffee here, as we are out-and-out Hindoos.

Just a few minutes this way Mr. Visitor, see our Indo-English officers go through the operation of shaving at the hands of our Hindoo barber, no cosmetiques here, no "Pears' soap," but clear, clear water.

It is highly encouraging to observe the spirit with which all our lads and lasses vie with each other in copying the minutest details of Hindoo modes, from sitting cross-legged on the floor, to drinking water out of a chemboo without allowing the vessel to touch your lips.

Sharp at 7 a. m., watch that knot of lads and lasses going out in groups, some *War Cry* selling, others begging, and a third party visiting, we could fill your *Sepoy* with thrilling experiences of our lads on these trips. Here is one from many similar occurrences

A young Hindoo widow brought some rice and salt and before giving it fell prostrate on the ground to do obeisance to the servants of God as she called them. May it spur us on to greater and greater self-denial; no one but those who practise it in their lives can testify to the grand blessings it draws down from the King.

This falling prostrate at the feet is a custom that many missionaries have encountered and strongly deprecated. We wonder if our friends of the Salvation Army will include this in the customs they adopt.

---

We have been favoured with the following: *The Bulwark*, Nov. *Evangelical Christendom*, Nov. *Railway Signal*, Oct. *Missionary Herald*, Nov. *Effective Advertiser*, Oct. Student Volunteers for Foreign Missions. A Woman's Right. Dikshita or the Fortuns-tellers.

---

## INTERNATIONAL BIBLE STUDY.

*November* 27.——„——*Matt.* 12: 1-14.

*See last Guardian.*

*December* 4.—„—*Matt.* 13: 1-9.

*Commit verses* 3-9.

Golden Text: "Nothing is secret that shall not be made manifest; neither any thing hid that shall not be known and come abroad."—Luke 11: 8.

Jesus left the house and went to the sea-side. A great crowd soon assembled, prepared to hear what he might have to say to them. Jesus, unlike many modern ministers, did not think it necessary to have a church to preach in, but performed almost all his ministry in the open air. On this occasion, to save himself from the pressure of the crowd, he went into one of the fishing smacks lying along shore, and from thence addressed the people. His discourse, on the present occasion, was largely made up of parables. First there was the parable of the Sower who went forth to sow, scattering some seed by the way-side. The hard-beaten road could only receive it on the surface, where it soon furnished a meal to the birds. Some seed fell where the ground was stony, with very little depth of earth; soon it sprang up, but not being deeply planted, the heat of the sun was too much for it and it withered away. Some fell among thorns; the thorns grew up, and choked it, depriving it of the juices of the soil. But some fell on good ground and brought forth fruit, some 100 fold, some 60 fold, some 30 fold. After this agricultural sketch, Jesus said, 'He that hath ears to hear, let him hear,' indicating that there was an inner, deeper meeting.

Afterwards, at the request of his disciples, he interpreted the parable. When they asked him to explain it, he said, Know ye not this parable? how then shall ye know all parables? They were expected to understand his parables, because they were children of the Kingdom. This was a very simple parable. The seed was all of the same quality; it was all of a good quality; that which fell by the wayside was the same as that which fell on good ground, just as competent to produce fruit.

The word of God challenges thought. It aims to arouse our faculties and set us upon enquiry. If it does not do this for us, we are not likely to receive any of the other blessings that it comes freighted with. The greater part of those who hear the word of God, fail to apply their minds in any honest effort to understand it. Their thoughts and ideas run in a particular groove, and they become aware that the word of the Lord is quite foreign to that groove. As farmers, the hearers of Jesus could see that the agricultural narrative was correct. Fruit depended upon the receptivity of the soil, its freedom from obstacles, its not being pre-occupied, &c. A little thought might enable them to see that the word of Christ found different classes of hearers, and most of them were unprepared to profit by it.

This parable as it was spoken by the Master that day, this *word* came in contact with six different classes of readers.

1. The *way-side hearers.*—Their minds were occupied by other things, so that they gave no special attention to the word, did not find in it any promise of good to them. There was prejudice on their part indisposing them to appropriate or interrogate the word. Inattention caused the word to make no impression.

2. *The stony-ground hearers.*—They gave a measure of attention. It seemed to be a desirable word. Some things struck them favourably. It was a good thing to have forgiveness of sin, and to have a competent and friendly guide. But they persuaded themselves that this friend would not set himself against their habits and predilections; would not lead them in a path where they should find danger and difficulty. When persecution arose, they began to think lightly of the guidance; they thought they could guide themselves better than that.

3. The *thorny ground hearers.*—The word of salvation found acceptance here. But there was no whole-hearted surrender, no extirpation of self. They found in the Gospel something that met a conscious need, but did not perceive that all they needed was in Christ. They did not cast all their care on him, did not submit to him their life-plan; while in this world they thought it good to have the coin of this world. The majority of modern Christians are of this type, not perceiving that the love of the world is incompatible with a true faith in Christ. They live and die without any idea but that Christ is their Saviour.

4. *The good ground* represents not those whose hearts is naturally good. At all events, they need salvation and without the word of life they have it not. They would never bring forth fruit, without the word.

The good soil is only so much dirt, apart from the seed. The class referred to here are they who are thoroughly convicted of their sin, of their need of forgiveness, of their need of divine power and wisdom to guide them all the time. They bring forth thirty-fold and at the ingathering of the harvest are blessed of the Lord.

*Sixty-fold fruit-bearers.*—These Christians give closer study to the word, and cherish an habitual sense of their need of quickening and are most watchful in guarding against every thing that would impede their progress. They find in Christ sanctification, and are constrained by his love to seek to win others.

*A hundred-fold.*—These Christians feel that they have been chief of sinners, and a spirit of intense gratitude makes them most eager to be useful beyond others. They don't want to be merely saved, but want to have all saved who come within their reach. They desire that Christ be formed in them, and live anew in them, and gloriously save men through them.

In a time of revival when sinners are turning to the Lord in good numbers, some object if we bring forward the parable of the Sower and intimate the possibility of many failures. But the history of the Church from the beginning shows the necessity of giving heed to the revelation of man's nature made in this parable.

The Bombay Guardian.

SATURDAY, NOVEMBER 26, 1887.

## APOSTLES.

We are much cheered in these days by the accounts from England and America, of the large numbers who are devoting themselves to the foreign mission work and embarking for the ends of the earth to spend their lives in preaching Christ to the Gentiles. Shall we not rejoice exceedingly in these reinforcements? Shall they not be like Blucher's force appearing on the field at the critical moment? Is it not a marked display of power and of purpose on the part of the Spirit of God, this simultaneous consent of 2,000 young men to become missionaries? Is it not remarkable that University men, young men of the highest promise, the very elect of the day in intellectuality, should be drawn to yield themselves to the guidance of the Holy Spirit, and be ready to embark for any shore and to encounter any hardship for the Gospel's sake?

They who have had some experience of the adamantine repugnance of the heathen to the Gospel and of the difficulties and disappointments that confront the missionary when he has reached a foreign shore, while they rejoice in the indications we have mentioned, will not hide from themselves that all is not gold that glitters. Even before the hour of embarkation, the candidate for missionary service meets with some severe tests. Our readers are aware that Dr Thoburn has been a year and a half in America endeavouring to obtain reinforcements for the work here. He tells us that many offer themselves joyfully for the work, with great earnestness; but in the course of conversation one ineligible feature after another presents itself, and the long list of candidates diminishes and it is a wonder if three or four out of twenty continue to show fitness and ardour for the work. Many are entangled by matrimonial impediments and expectations Even when the lady shows equal zeal with the husband, her health may fail and he may thus be brought back after a year or two of labour in the presence of the heathen. Then again what an awful trial it is to ardent spirits to find things moving at such a snail pace We remember greeting a young missionary from home, who had been much used in revival work in his own country, and asking him how he could bear to preach year after year here, witnessing no such results. He thought he could bear it; however, he has now been many years in his own country, enjoying the visible fruit of his labours. William Burns was one of the most successful preachers of modern times; in Scotland, Ireland, Canada, wherever he preached great numbers were awakened and brought to Christ. In the height of his usefulness, he became a missionary to China. There with greatest devotedness, application and self-denial, he went on labouring year after year, without seeing conversions; he held on twenty years and died in the midst of his work, happy in the Lord and doubting not his guidance, but without ever having seen in China what he had seen at home in his earlier ministry. The good people at home think that when a man has succeeded in reaching a heathen land, the greatest difficulties are behind him; but it ought to be better understood than it is that a man may sail over 10,000 miles of ocean, and reach a heathen land and yet find himself separated by a much more formidable ocean, spiritually, from the people of the land. After he has got the language even this great mysterious ocean may yawn before him.

But at the very beginning of the Gospel have we not a record of its success in winning nation after nation? How was it? By numbers? By thousands of missionaries? By the power and wisdom of men, by their superior civilization? No, but by apostles. Men who were sent forth by Jesus, and who knew that they were, and who were filled by the Spirit of Christ, who made it evident that all their dependence was upon him, that they were happy in him even when running the gauntlet of all the outrages that men could inflict upon them, who were accompanied by the credentials of an ambassador, whose hope was all in Him that had all power in heaven and earth. What we want in these days, are sent ones, apostles. The word means *sent ones*, men, of the Lord, commissioned from the throne, attested in the eyes of men by his manifested presence. We heartily welcome the thousands sent by the churches; but we ardently look and pray for the apostles, men sent by the Lord Jesus said, Pray ye therefore the Lord of the harvest that he may send forth labourers into his harvest. The great burden of the Church, the burden of prayer should be, that the Lord may send forth apostles, Pauls, Johns, Peters. There was a great host of Israelites in Ephes-dammim, challenged daily by Goliath and in vain, till the stripling David came; David heard the voice of the Lord, and the Lord used him to bring down the haughty one; then immediately the whole host of Israel found their arms and rushed forward in pursuit of the enemy.

The Lord is using his people in these days so far as is necessary to keep up their faith in the eventual triumph of the Gospel. But we can easily conceive that one apostle might accomplish more for the fulfilment of the promises than is being accomplished to-day by all missions. We were present last week at a united meeting of the Native Christians of Bombay; but they were not so many in number as are embraced in the Bombay death-report of a single week.

He that receiveth you, receiveth me. A disciple whose advent to a place is none other than the advent of Jesus, the Lord of all, subduing all unto himself, destroying the works of the devil,—give us such; these are the successors of the Apostles for whom the whole creation groaneth and travaileth together.

## INFANT MARRIAGE. II.

Dr. Kirtikar, whose letter will be found in our Correspondence column, comments on an article concerning infant marriages in our last issue. By infant marriages we meant the marriage (so-called) of girls not marriageable, pre-nubile. In England it is an early marriage if the girl is fifteen years of age. The term 'early marriages' is quite inappropriate to the peculiarity referred to in the term 'infant marriages.' The desire then to use it, seems to spring from a desire to veil the odiousness of the latter. Infant classes in schools embrace children that are learning their letters or learning to spell; children of five to eight years of age. We do not know of any better word to designate Hindu marriages. If the girl wife is under the age of puberty, it makes little difference if her age be two or ten.

Our correspondent thinks the *tu quoque* argument appropriate. Hindoos, because they have been brought up in the system, are liable to be biassed in its favour; foreigners, not having been brought up in it, are likely to be biassed against it. Well then, the case is out of court; nobody is competent to judge of it. The argument will not hold water. One of the things that has conduced to the development of art and science and culture generally, among Western States, in these last days, is the freedom from prejudice that allows men to see what is good in other nations and adopt it. In the sketch of England's progress, we find that quite as much of her development is due to transplantation as to invention; just in the measure that she has opened her doors to the ideas of other nations, she has made progress. Retrace the history of the fine arts, for instance, in England, and you will find yourself crossing the channel to France and Italy and Germany. So in almost all lines of development. Does the native of India think it a reproach to be receiving so much from England? Let him understandth at England is just passing on to India what she herself has received from other lands.

The matter of infant marriage carries its own condemnation. A system that condemns a large proportion of the daughters to

perpetual celibacy and to execration for a crime of which they have never been guilty, is one that speaks for itself to every conscience that is not seared. It does not bespeak much magnanimity in the men to make light of these things." No one can deny that the class of prostitutes is mainly supplied from the class condemned to perpetual widowhood, the common word for prostitute signifying widow. Who is responsible for this? Mainly, those who uphold the system of infant marriage. Another large portion of these cruelly oppressed ones, commit suicide. And there are some among us who insist that it was a mistake to do away with Suttee, because to the widow death on the funeral pyre is preferable to the living death which she would otherwise endure. We say that this system carries its own condemnation with it. It is an open defiance of the laws of nature and of providence.

Our correspondent says, Reform must be constructive not destructive. That depends upon the nature of the reform demanded The abolition of slavery is a destructive reform. The abolition of infanticide is such; hook-swinging, suttee and the like. Everything that tends to destroy caste is a blessing to the land.

Our position is this: If the educated, those who have acquaintance with English literature, and who profess to desire the spread of education among the people, and who favour the establishment of Girls' schools, and who use the Native papers for the propagation of their influence, if they rally to the defence of Infant Marriage, then it is time to ask if any thing can be done by legislation. It is the reactionary course of Young India, that forces this question upon us.

We have no desire to thrust courtship upon the Hindoos, if their social system will not admit of it. As we intimated in our last week's article, we make a distinction between a father acting for his child of 8 or 10 years, in this matter of marriage, and his acting for a grown-up daughter. But the social system that would allow a girl of 17 even to be sacrificed to a man of 70, is wrong and should be amended. Every day is tending to alter the condition of the Hindu wife and daughter. Light that was not before dreamed of, is beginning to invade the Zenana; and a day is ready to break when what was impossible shall become possible.

Caste is an *imperium in imperio*, and its laws have a far greater stringency than those of the empire proper. It is evident that the laws of the state are at a great disadvantage in conflict with the laws of Caste. But the thing hoped from legislation is that it may secure for those who wish to escape from the oppression of Caste rules in the matter of infant marriage, a measure of help.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

## CORRESPONDENCE.

*To the Editor of the "Bombay Guardian."*

SIR,—In your leader on "Infant-Marriages" last week you make certain remarks which I consider ill-founded, and require a word of explanation from you if you would be pleased to do so. The very observations with which you open your article apply to you as well as to the persons against whom you make them. You have failed to treat the subject of infant marriages "on its own merits" and you have allowed your own national bias to pervade your remarks" and I shall show you how. In the first place I can not imagine that there ARE many *infant* marriages, I would rather use the word early marriage in considering the Hindu marriage question, as I understand an infant to be a child that is "unable to speak." I consider that a child ceases to be an infant within the first or second year of its life. If however you are using the term "infant" in its legal sense—a person under twenty-one years of age—then let me assure you, you are as much an advocate of infant marriages as the men you condemn. Here I have before me a series of resolutions arrived at by the Missionary Conference of Calcutta which I hear the Christian missionaries of Bombay have adopted. The Christian missionaries in their third resolution, (*passed unanimously, observe*) propose that "*for the words ten years in the exception to section* 375 *of the Indian Penal Code, the Government be asked to insert the* words *thirteen years.*" The Missionary Conference besides has already in the interests of the girls, agreed to ask Government to insert *sixteen years* instead of ten years in the same section, para, headed fifthly, so says the Prospectus. Now I am sure you will repudiate the charge I make against you of being an advocate of "Infant marriage," for I believe you dont use the term "Infant" in its legal sense but in its common acceptation. If then you are using the term in its common acceptation I beg of you to point out—name if you can—how many enlightened Hindus there are who—to show themselves patriots—are actually advocating "infant marriages." It is a wrong term to use in discussing the Hindu marriage question. At any rate you will not condemn me as a man wishing either to defend infant marriages or caste. If I say any thing questioning the accuracy of your remarks or the justice of your attack I hope you will not consider that I wish to pass off for a patriot "shutting my eyes doggedly to the alleged evils of early marriage." I know full well that infant marriages are rare among the Hindus as rare as doll-marriages dove-marriages and cat-marriages and that they deserve condemnation. I shall therefore speak of early marriages as they exist in the majority of Hindus.

You say that the necessity of legislative action is forced *upon the true friends* of India by the current of public sentiment now running so strongly in favour of this institution, viz. early marriage. You have yet to prove that the necessity of legislative action is forced upon the *people themselves* as distinct from their friends? You have yet to see whether the reform you consider wholesome is even possible by bare legislation. I agree with you in thinking that marriages should not be early, they should be postponed till a girl is sixteen at the least. But I look at this question from a practical point of view. You would do the same if you could know the practical difficulties of a Hindu household in carrying out reforms. Reform must be constructive, not destructive. Legislation will destroy the old institution of marriage as now contracted by parents. What will legislation bring in its stead? An order to marry at say 14, 16, or 20. Do you suppose that after passing a law the Hindu mothers will be suddenly transformed into persons who would appreciate a system of courting? If not, how are the young men and women to know each other, or give their consent? Is there any chance of Hindu society changing with the change of law to bring about consent-marriages? No. There will be chaos. I should like to know what you mean by *intelligent consent*, a term used by the Calcutta missionaries. What is the age at which consent becomes intelligent and how is such consent to be secured? What are the means by which the social habits of Hindus, should be altered to bring young men and young women together for the purpose of union in life. Remember the Hindu society has neither European, or American tradition to guide its young men and women Your attempts at reform by legislation seem to me to be of a destructive kind. There is nothing constructive, nothing even simply corrective. You want to demolish an institution simply because you consider it bad. The measure proposed promises to be worse. It would be like falling from a frying pan into the fire.

I have said I agree with you fully that the present system of early marriages is objectionable. It is certainly not the best form of wedlock. But you must remember that every system of marriage has its own drawbacks. It would be a misfortune if they are transplanted into Hindu society as they necessarily must be. I agree with you also in wishing for a better system of marriages. I go with you also in wishing to secure the consent of marrying parties. But here you and I part company; you would ask for legislation and force every thing by state-oppression. I would have recourse to education. I would say educate the mothers—the mothers that now are—and what is more important mothers *that are to be*; prepare the ground and then sow the seed. No good builder builds without a solid foundation. The building on sandy ground may be superb in appearance, and readily raised, but it will not stand the test of time. Down will it tumble with a crash when the trampling of the floor begins, and when human iniquity and human frailty will mar the effect of well-intentioned but ill-conceived reforms. Unless you educate the people and especially our females and unless you act on the constructive principle you will never be able to secure followers. This responsibility of educating the females lies on the head of educated Hindus. We all talk tall of reform from pulpits, platforms and school-rooms, but our wives are confined to their kitchens, and bed-chambers. We talk of demolishing idolatry and our wives go to temples on a visit to the monkey-god! With such materials for reform what can legislation do? It is impossible in the present of Society for any legislation to be effective unless it be to abolish imprisonment alone. In trying to enforce consent marriages you leave the impression of injustice and force on the minds of those who see the practical part of their lives. To those who indulge in theory it does not matter if an institution is destroyed and nothing given instead, or something worse given. How is a young man in the present state of Hindu Society to approach a young lady to "*know*" her? Do you suppose that with the passing of the law you demand of Government for a Society which you cant know intimately, if you know it at all, you can know it at the utmost, superficially, do you suppose—I repeat that with the passing of the law, forthwith all Hindu mothers will be enlightened and all Indian boys and girls who want to marry will recognize their new liberty in the light it is offered? I sincerely hope you will solve my difficulties. I do not wish to thwart you in any measures which you as a Christian missionary propose to adopt for the advancement of Hindus, for I am alive to the good work your noble band is doing in this country but I wish to know how legislation is to work where true education alone should step in.

K. R. KIRTIKAR.

23rd November, 1887.

## NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.
GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—PRINCE'S DOCK.
SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Moody Bay, 3 p. m.

AMERICAN MISSION CHURCH.
Bhendi-bazaar, Jail Road.—Rev. Tukaram Nathuji, Pastor. Sabbath School at 9 A. M. Preaching service at 4 P. M. Both in Marathi.

WESLEYAN METHODIST CHURCH.
*Sunday, November 27th*, 1887.
Colaba—Colaba Causeway, 11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.
Sunday-school, 4-30 p. m.
Byculla—Next to Victoria Gardens, 11 a. m. Mr. Francis Patell. 6 p. m. Mr. John Staples.
Sunday-school, 4-30 p. m.
Parel—Elphinstone Road, 9 a. m. Rev. G. W. Clutterbuck. 6 p. m. Mr. Alfred Gibson.
Sunday-school 4-30 p. m.
This being Temperance Sunday-special reference will be made to this subject in the evening sermons. Cordial invitation to all.

BAREILLY THEOLOGICAL SEMINARY.
THE following are the closing dates and exercises of the Bareilly Theological Seminary:—

| | | |
|---|---|---|
| Annual examinations begin | Nov. | 28 |
| Alumni Sermon | Dec. | 2 |
| Annual meeting of Board of Trustees | „ | 3 |
| Closing exercises by graduates | „ | 3 |
| Baccalaureate sermon Sunday morning. | „ | 4 |
| Annual sermon by visitors 3 P. M. | „ | „ |

COLONEL OLDHAM, one of the Delegates of the C. M. S, will (D. V.) preach in English in the Ambrolie Church, opposite the Girgaum Police Court. on Sunday morning, the 27th inst., at 7-30. Europeans and English-speaking natives are cordially invited.

SPECIAL Meetings for Women, following up the mission of the Rev. G. C. Grubb and Col. Oldham, will be held next week in the rooms of the Young Women's Christian Association above the Bible Society's Rooms, Dhobie Talao. Addresses will be given by Mrs. W. B. Harington and Miss Richardson on,

| | | | |
|---|---|---|---|
| Monday, | November | 28th, at | 5-30 p. m. |
| Tuesday, | „ | 29th, „ | 5-30 p. m. |
| Wednesday, | „ | 30th, „ | 8-30 p. m. |
| Thursday, | December | 1st, „ | 8-30 p. m. |
| Friday, | „ | 2nd „ | 5-30 p. m. |
| Saturday, | „ | 3rd at | 8-30 p. m. |

THE Annual Meeting of the Book Committee of the Central Conference, Methodist Episcopal Church, will be held in Calcutta on Saturday, the 17th December, proximo.
As business of importance will come before the Committee, it is very desirable that there be a full attendance of the members.
J. W. WAUGH,
*Chairman.*

GIRGAUM CHURCH.
Sunday, 27th November.
11 a. m. Morning Service. } Preacher—
6 p. m. Evening „ } The Rev. G. C. Grubb.

Monday Nov. 28th, }
Tuesday „ 29th, } 7-30 a. m. Meeting for Prayer, and address by the Rev. G. C. Grubb.
Wednesday „ 30th, }
Thursday Dec. 10th, }

Monday, 28th November.
8-30 p. m. Thanksgiving Service. Address by Rev. G. C. Grubb.

MRS. LEAVITT of the World's Woman's Christian Temperance Union, will speak at the Framjee Cowasjee Hall at 4-30 p. m. Saturday of next week, Dec. 3rd. Sunday, Dec. 4th, she will take both services at Grant Road Church.

# Epitome of News.

## SATURDAY, NOVEMBER 19.

—The *Northern Christian Advocate*, noticing a book by Pundita Ramabai on the Castewoman of India, says: In an extended introduction of twenty-four pages Miss Bodley, M. D., dean of the Woman's Medical College of Pennsylvania, tells the story of Ramabai's life. Her father, desirous of educating his wife but meeting with opposition and great prejudice against such a course, retired with his young bride to the forest. Here their children were born—the youngest Ramabai. The mother became the instructor of the daughter, and when latter she appeared in Calcutta as a young Sanscrit scholar and lecturer she created great sensation by her advanced views as well as by her remarkable scholarship. She was summoned before the assembled pundits of the capital, and after rigid examination they conferred upon her the distinguished title of Sarasvati, and that in public,—the only instance we believe in which this learned title was ever conferred upon a woman. Ramabai married an eminent young barrister, a graduate of the Calcutta University, but after nineteen months his death plunged her into the horrible pit of Hindu widowhood. The young widow had too much independence and was too much of a reformer to succumb to Hindu sentiment and custom, and took to her former occupation of lecturer, advocating the cause of Hindu women, according to the true rendering of the Sacred Shastras of the Hindus, and opposing the degrading nations of modern Hindus concerning her sex. We cannot follow her through the remaining outline of her surprising career. She challenges admiration as a beautiful, womanly character and devoted reformer, and her book throws great light on subjects which are of paramount interest in Hindustan to-day, and every where else where woman's degradation and suffering challenge the attention and the sympathy of benevolently disposed people. Christian women should feel it obligatory on them to become acquainted with the contents of this volume.

—WINE.—*To Prepare Unfermented Wine or "Fruit of the Vine."*—Scald the grapes and strain as for jelly. Sweeten to taste, bring to a boil, and seal in bottles or jars as fruit is sealed. If bottles are used, cement the cork. This makes a rich, pleasant liquid, free from alcohol, is good in sickness, in Winter or Summer. Ladies, make it for your churches, and there will be no smell or taste of alcohol, to tempt a weak brother.

—*Times of India:* A young Hindoo, Gunesh Balkrishna Phatak passed his matriculation about four years ago, and elected to study on for the higher grades. His two first attempts to pass the examination for the first B. A. were failures. This time, however, he seemed to have done fairly well in every paper that had been set up to Wednesday, and was sanguine of passing, if the Sanskrit paper, which he had to face the next morning, was not more than usually stiff. This subject was the one which had non-plussed him on the two former occasions. Unfortunately for him the paper was longer and more difficult than he expected. He left the examination hall in despair and has not been heard of since."

It is feared he has committed suicide A body was washed ashore. When much decomposed the father saw it and thought it was his son's. Other friends are in doubt.

—A London telegram to the *Pioneer* states that despatches received in Brussels report that Tippoo Tib, either with treacherous design or compelled by the opposition of unfriendly tribes, has failed to reinforce Mr. Stanley.

The Arabs, it appears, are armed with rifles, and are strongly entrenched. Mr. Stanley has already had some fighting.

The rear guard of the relief expedition under Major Barttelot is isolated.

—H. H. the Maharajah of Vizianagram, member of the Legislative Council at Madras, has requested Professor Max Muller to publish a new edition of the Rig Veda, with the commentary of Sayanacharya. The first edition of this work, consisting of six quarto volumes, has been out of print for some time. The Maharajah will bear the whole expense, which is considerable, and the new edition will be printed at the Oxford University Press.

## MONDAY, NOVEMBER 21.

—There were 17,741 fatal cases of cholera in the North-West Provinces during September, against 30,700 in the previous month.

—*Calcutta Gazette*: The late Kumar Grish Chundra Singh of Paikpara, by his will, dated the 13th October, 1877, bequeathed the sum of Rs.1,25,000 for the construction and maintenance of a dispensary at Kandi in the district of Moorshedabad, and directed that the trustees appointed by him should cause a suitable building to be erected at a cost not exceeding Rs. 15,000, and make it over to Government, together with the balance of the endowment, and any interest that might in the interim accrue thereon. The building has now been completed, and the trustees are prepared to hand it over to the Government, together with the fund, which now amounts to Rs 1,36,000, representing an annual income of about Rs. 6,200.

## TUESDAY, NOVEMBER 22.

—Eight new Missionary workers landed in Calcutta last Wednesday. They all labour under the Baptist Missionary Society.

—Says the New York *Advocate*: "Bishop Warren preached on Sunday, Aug 21, to an audience of 1,500 people in the Meiji Kaido, Tokio, Japan, the very building that Pres. Warren mentioned in his baccalaureate on 'An ideal religion.' This building was erected to provide a place for delivering lectures hostile to Christianity. It was a failure on this line, and now its chief use is furnishing a rallying place for the spread of Christianity."

—Dr. Thoburn says he expects to see the day when the M. E. Church of America will have 1000 missionaries in the heathen world.

—*Indian Witness*: A sad case is reported from Bassein, Burmah. Two natives called at the home of another native, roused the family

from sleep, and assured the husband that his wife was a witch The woman denied the charge, but the men pulled the woman outdoors and literally battered her to death. Her husband did not interfere. He confessed that he was afraid to leave the house! He says he always lived happily with his wife. These facts supply all necessary comment.

—*Overland Mail*; Nov. 4: Cardinal Hohenlohe is the bearer of the German Crown Prince's congratulation to Pope Leo XIII. on the occasion of his jubilee. The Prince Regent and Queen Dowager of Bavaria have both sent splendid presents to the Pope in honour of the occasion.

It is stated from Constantinople that a number of Mormons have applied to the Porte for permission to establish a Mormon colony in Turkey. The Porte is said to be much embarrassed as to what answer to give, as it fears that its consent to the proposal might lead to remonstrances and possibly disorders.

Mr. Spurgeon has now formally resigned his membership of the Baptist Union. Writing to the editor of the *Baptist*, he declares that he never said or thought that the heterodox were in the majority. He is very far from thinking so, but the others assent to the evil by remaining in the Union. He declines to prophesy as to the future, saying that hitherto he has never paused when once resolved. Speaking at a bazaar at Croydon on Nov. 2, he said he daily received piles of letters sympathising with his action.

—*Madras Mail*: The death is reported at Coimbatore, of Captain Franks, of the Salvation Army, who succumbed to an attack of pneumonia, on the 17th instant. The deceased, who was in command of the No. 1 Company, of the Salvation Army in Madras, was only a few months ago transferred to Coimbatore, to assume command of the No 2 Company of the Army stationed there, and in this short time had done much of what is considered by the Salvationists to be really good work.

—*Bombay Gazette*: Mr. H. T. Ommaney, C. S., of Carwar, has sent a valuable addition to the Museum of the Bombay Natural History Society, in the shape of a full grown live specimen of the *Hamadryad*, or *King Cobra* (Ophiophagus elaps) measuring about twelve feet in length. It was caught in the Canarese jungles and reached Bombay on Saturday. It has been placed in a spacious wire net cage, where members of the Society can examine it in safety. The Zoological Society of India have a small specimen of this "snake-eating snake" in their menagerie, but it is not nearly so large as that now in the possession of our local Society. Why not encourage this breed of snakes to clear the country of their smaller kindred by "eating them up?" It would be easy to kill them afterwards when they had done their work. Set a thief to catch a thief is a maxim of general application.

—Mr. H. J. Parsons, appointed to succeed the Hon. Raymond West as Judge of the Bombay High Court, arrived in Bombay yesterday.

—The Cathedral, which has been erected in the city of Truro, was consecrated, on November 4, by the Bishop of the diocese, assisted by the Archbishop of Canterbury. The Prince of Wales and the Bishops of nearly twenty English, Scotch, Welsh, and Colonial dioceses were also present.

—An attempt to murder a British Artillery Officer at Kirkee is briefly reported in yesterday's *Deccan Herald*. It appears that on Saturday morning a sepoy named Kisson, of No. 2 Mountain Battery, pointed a loaded pistol at Lieutenant Disdale, an Officer attached to the Battery, and deliberately fired at him. The bullet, however, missed its mark, and the Officer was unhurt. So soon as he had committed the outrage the sepoy decamped and has not since been seen or heard of.

—Admiral Jaureguiberry, who for three or four years has been a well-abused man in the Opportunist and Clerical journals, has died in Paris at the age of seventy-two. He was abused simply because he stood in the way at the Marine Ministry of those who wanted to treat the Hovas as mere semi-human beings, with none of the rights which civilized people claim. The Admiral held that they were a very intelligent race, had got hold of high religious truth, and that France would serve her interests best by trying to secure their affection by respecting their rights and courting their friendship. He incurred the hostility of those politicians generally who wanted to float companies in Madagascar. The Admiral in his old age was an Evangelical Protestant. With M. de Freycinet he saw what he called the hand of God in the events of 1870 and 1871. There were coinciding events that no human provision, or courage, or skill, could have helped, and they all ran in the same direction.

—A bunghi who cut the throat of his paramour, without killing her, has been sentenced by the High Court to ten years' rigorous imprisonment. A Parsee who first appropriated another Parsee's money, and then threw nitric acid in his face, destroying his eye, has been sentenced to five years of the same.

—The *Deccan Times* announces that H. H. the Nizam has sanctioned a grant of four-and-a-half lakhs of rupees for education this year in his Dominions, in addition to the funds to be raised by cess on the land revenue, of which two pies per rupee are to be devoted to primary education. This cess is estimated to yield a further sum of between seventy-five and eighty thousand rupees from those districts alone which had been surveyed and settled. What an advance this is on the miserable and altogether unworthy expenditure which was formerly devoted to educational purposes in Hyderabad!

—*Bombay Catholic Examiner*: From the English Catholic papers we learn that the idea of a Congress of English speaking Catholics to be held in London under the presidency of Cardinal Manning has already begun to be seriously considered. The idea, we are told, originated with several of the American Bishops when recently in England on their return to America after visiting Rome, and it is further stated that it has met with the full approval of the English episcopacy. Such a Congress, were it held, would be attended by representatives of English speaking Catholics all the world over, including, of course, those of the United States

—The *Rock*: An important special conference on Foreign Missions among the Primitive Methodists has been held at Leicester. A new mission is contemplated in the regions of the Zambesi.

The Rev. J. Gelson Gregson, the well-known temperance worker among the soldiers of India, was welcomed as the new pastor of Salem Baptist Chapel, Bradford, at a special meeting last week, when addresses were delivered by the Rev. C. Williams, Mr. Briggs Priestley, M. P., and Major Seton Churchill.

M. De Lesseps announces that the Panama Canal will be ready in 1890 for the passage of twenty ships a-day.

The total number of missionaries who have this year gone out to C. M. S stations, either directly or in connexion with the C. E. Z. M. S., the I. F. N. S., or the F. E. S., is 108 up to the present.

—A donation of £5,500 was received by the C. M. S. last month, from a donor whose name is not given.

—*Word and Work*: The friends of Mr. Rabinowitz and of his work among the Jews will be interested to hear that, at the request of the Rabinowitz Council in London, the Rev. Mr. Sconberger, of Vienna, has recently visited Kischineff He was accompanied by Pastor Venetianer, late of Trieste, and now labouring in Rohrbach, South Russia, who is also a Jewish Christian and thoroughly acquainted with the present state of Israel. It so happened that, immediately after their visit, another Jewish Christian labourer from Constantinople spent some time with Rabinowitz. Mr. Schonberger felt so deeply impressed by what he saw and heard that he came over to London to report to the friends. The account, which he gave about a fortnight ago to the Council in Dr. Saphir's house, was most interesting and encouraging, and produced a very solemn and joyous impression on each member present. He gave a vivid picture of Rabinowitz, full of faith and the Holy Ghost, and of his testimony by mouth and pen, his clear and full testimony of the truth as it is in Jesus. The sympathy and help of Pastor Venetianer have been sent "in season" by Him who knows our need and who hears our prayer. The baptism of the first converts of Kischinev took place at Rohrbach before thousands, gathered from far and near to be present at the missionary festival in Pastor Vieulianer's church The people were deeply moved, even to tears. The movement has thus made an important advance towards the organisation of a Jewish Christian synagogue. The account of the spirit of inquiry among the Jews in all parts of Russia was also most encouraging.

—*The Rock*: Jenny Lind, the famous singer of forty years ago, when she was known as "The Swedish Nightingale," died at Malvern, on Wednesday. Her decease, which is universally regretted, reminds us of the following lines composed by her:—

In vain I seek for rest
In all created good,
It leaves me still unblest,
And make me sigh for God;
And sure at rest I cannot be
Until my soul finds in Thee.

—The Same: "Father Ignatius" preached two sermons in the Princes' Hall on Sunday, prefatory to his "Mission" in the Westminster Town Hall. Clad in black robes and cowl, his feet sandalled, his head tonsured, and wearing an immense crucifix, and a knotted cord emblematic of penance by flagellation, he was the very picture of a Roman Catholic monk. He conducted the service and preached a not very striking sermon in ultra-melodramatic fashion.

—*Punjaub Mission News*: The Bishop of Lahore held an ordination, at the Lahore Cathedral on the first of this month. The Rev. T E. Coverdale (C. M. S.) was admitted to priest's orders. Babu Brij Lall Dutt and Maulvie Casim Khan were ordained deacons. The Rev. Brij Lall Dutt works at Multan in connection with the C. M. S. The Rev. Casim Khan, who has for many years been a C. M. S. agent, has resigned, and goes we believe, to the Frontier as an independent worker.

## Wednesday, November 23.

—*Times of India*; *Mhow*, 22: Between Attar and Kheri an accident occurred to a passenger train, several carriages being derailed, but fortunately with no injury to life. Mr. Priestley and Rai Bahadur Balaprasad went immediately to the spot to make enquiries and arrangements for traffic. It caused a stoppage of traffic for two hours.

The Consulting Engineer for Railways with the Bombay Government comes here to institute enquiries.

—*Bombay Gazette*; *Calcutta* 22: Mr. E. Rawlins, recently a Tea Planter in Sylhet, committed suicide this afternoon by cutting his throat with a razor at the Hotel De Paris.

—At a meeting of the Calcutta Missionary Conference, the subject of increased circulation of the Scriptures was discussed. Mr. Ball, as we learn from the *Indian Christian Herald*, submitted the following plan, "I think all Colporteurs in and around Calcutta should

work directly in connection with the Bible Society, and be under the Superintendence of the convener of the Colportage. The old men and those who are useless should be gradually weeded out. The number of Colporteurs should be reduced. I think 10 to 15 men working under the convener would be quite sufficient. The present grade for men who are not able to read should be abolished. The yearly increase of eight annas per month should also become a thing of the past, men should only be able to rise by merit, and ability to pass the required examinations. The salary should be 12, 15, 18, 21, 25 Rupees per month, only about three men should draw Rupees 25 per month, they would be the best and most trustworthy and be used as Inspectors under the Convener. They should meet once a fortnight for Prayer and Council, giving in report, and devising new plans. They should receive regular instruction in their actual work, and also in the Scriptures. New men should be appointed to serve for a time as probationers, and should at first generally accompany an elder and more experienced Colporteur. A bonus of ten or twenty Rupees should be given at the end of the year to the three men who stood at the head in point of sales.

—*Indian Chr Herald*: It is now definitely settled that an Indian Christian Congress will be held in Madras some time during the season of the National Congress. Efforts are being made to secure a good representation. We hope and pray that the Congress may be a success in every sense of the term.

—*Indian Messenger*: The *Sentinel* quotes the following biographical notice of a poor member of Mr. Spurgeon's congregation, from the latter's paper—the *Sword and the Trowel*:—

"There has passed away out of our membership, William Bilborough, a plain and humble man, who was in the habit of intense prayer three times a day and whose walk and conversation corresponded therewith. In a back street he kept a secondhand furniture shop, and as the streets around are haunted by fallen women, he placed in his window the following: —'*Notice. Any poor and unfortunate sister that requires a good home, will she kindly enquire within?*' He was the means of rescuing many, and he preserved a record of 148 who have stood fast, and are now honest women."

One poor shop-keeper saving 148 women from a life of infamy!—Is not that a sufficient encouragement for every man of a humble station in life, who is trying to serve God and man in his humble way. None is so mean that he cannot do something for God. And we have an illustration here of how vastly important that something may be.

## Thursday, November 24.

—"D. E. W." in the *Bombay Gazette* has again done good service to the cause of Temperance, by showing that the report of the Bombay Government to Parliament in answer to a question regarding the working of the Abkari policy is entirely misleading. Instead of the consumption of liquor diminished, it is on the rapid increase.

—*Missionary Gleaner*: The Church Missionary Society has received a letter from Bishop Parker, of Eastern Equatorial Africa, giving interesting news received by him from Uganda. The news of Mr. Stanley's expedition reached Uganda from Zanzibar on June 26th. Great alarm was occasioned, notwithstanding the explanations offered by Mr. Mackay, who had much trouble in convincing King Mwanga and his chiefs that Mr. Stanley was only going to the relief of Emin Pasha, and that his Congo route would keep him far away from Uganda. The hostile Arabs at the Court urged that if Mr. Stanley and Mr. Mackay met, they would together "eat up the country, and to allay the panic Mr. Mackay agreed to leave Uganda and go across the lake Victoria Nyanza to the south, the king promising to receive instead the Rev. E C. Gordon, who has been waiting at the south end of the lake for an opportunity to enter Uganda. Mr. Gordon is a nephew of the late Bishop Hannington. His name being the same as Gordon Pasha's will make him acceptable. Mr. Mackay accordingly left Uganda on July 21st, and crossed the lake in the mission boat *Eleanor*, and on August 10th Mr. Gordon sailed in the same boat for Uganda.

—A curious verdict was returned at Alipore Sessions in a murder case tried there. One Gobindo Bagdi, finding his wife in the arms of a paramour, strangled her forthwith. He afterwords killed the man with a dao, and cut down a femal relative of his wife. He was tried for the triple murder, and the jury returned a verdict of culpable homicide as regarded the killing of his wife, while they acquitted the prisoner in the other two cases. The Judge has referred the case to the High Court.

## Friday, November 25.

—The Str. *Nizam*, with English mails, left Aden for Bombay, Wednesday, 7 p. m.

—Deaths last week, 400. By cholera, 5.

—*Times of India*: As week by week passes the long-looked-for improvement in exchange that was to come after the fair season opened seems as far off as ever. The highest rate for demand Bank Bills since the 22nd October has been 1s. 4 13-16d, and no sooner does this rate appear to be settled, than it slips away, only to return in a few days in the same timid way.

—The body of a Mohomedan woman, who had apparently been wounded, was found in a hole on the flats yesterday.

—The Viceroy and party are at Peshawur.

—*Times of India;* Peshawur, 24: Another Native State has offered its aid to the Government of India for frontier defence; Raja Jhind in the Punjab has expresed his willingness to place the entire resources of his State at the disposal of Government for the above purpose.

The Patiala State has also extended its recent offer and includes all it resources.

—The Under-graduates of the Calcutta University are asking that the study of Sansorit be not made compulsary.

—A Mr. Gifford, Assayer for some mine at Colar, died in Madras of fits on Monday, having been married the day before to a lady just out from England.

—The *Bombay Gazette*, and many besides we think, consider the statement very improbable that the constable who lost his life in the recent affray with troops in Bombay, should have struck tho accused Jemadar proceeding with an armed force through the street, and thus provoked the attack in which he lost his life. The acquittal of the accused looks very much like a failure of justice.

—The fourth and the last of the ffrst group of H. M.'s troopships, the Serapis, which brought out the Cheshire regiment since despatched to Burma, sails, to-day, homewards. She has on board sixty officers, 14 ladies, 18 children, 1,130 men, 38 women and 89 children, belonging to the K. O. Yorkshire L. I., replaced by the Cheshire at Burma and brought to Bombay by the I. M. S. Clive and other details.

# Selections.

## GIVE GOD HIS PLACE.

BY MRS BOARDMAN —Phil. ii. 12, 13.

I LIKE that word "worketh in you." He works in us. Here is the work of Another, and I feel this is very important—to recognise what is the work of Another, and not to attribute it to any experience or condition we have attained to. Only to-day I was reading an article which was very good, but there was this expression in it: "My clean heart will meet this and that thing—it will meet this and that case." Why, a clean heart meet anything? Just think how that

PUSHES JESUS OUT OF HIS PLACE.

We want to be very careful not to do this. We need to come more and more to see our dependence upon Another to do His own work.

Now, He works in us, "to will and to do." He works in my will. The Holy Spirit and the indwelling Christ work in my will.

It will be a very different thing when we let the Lord work in us, and do not seek to work for Him. We may work for Him without doing His work, but when we *let Him* work in us, He cannot fail to do His work, and then we shall be able to do whatever He wills. O, accept His way of working in everything. It may be a very different way from ours. What different ways He has of humbling us that He may work in us. We are so full of our own purposes and notions, that we often do not stop to let Him speak and show His will.

HOW CAN WE KNOW THE WILL OF GOD?

Be quiet before Him, and let Him speak and work, and He will work in us His own good pleasure and we shall work out what He has worked in, *i. e.*, His good pleasure; and, again, His good pleasure is that I should listen and do His bidding—His good work.

Look at Heb xiii. 21, "The God of peace . . make you perfect in every good thing to do His will, working in you that which is well' pleasing in His sight, through Jesus Christ.'- Look at the standard here, "Make you perfect in every good thing," *i. e.*, so work in us as to make us do His perfect will. Will He so govern the mind, the thoughts, the intents, and the inclinations? Will He so govern us that His good pleasure shall be well-pleasing to us and shall be done? Yes, for Jesus Christ is in us to meet everything; He will direct the thoughts, and govern the desires. Jesus has got to govern all these desires and propensities.

Then comes the self. He must work in us that we may see where this comes in. We must give Him room to teach. We must not say, "The work is accomplished and all done, so that there is nothing more to learn."

Turn to 2 Cor. iii. 5, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." This takes away all the idea of a perfected self, or a holiness independent of Christ.

Then there is John xv. 5, "He that abideth in Me and I in Him, the same bringeth forth much fruit; for without Me ye can do nothing."

And how many passages we could turn to to show that whatever is well pleasing to God is Jesus working in us, and not our own holiness.

Now, the commencement of this is that we yield ourselves to the Lord and let Him do His work. We can let Him work in us to cleanse us and separate us. But you see many who are separated from the world, who have no desire whatever for it, are not yet separated from self, and so are led off with the idea of perfection! And, O, that gives Satan a chance of coming into their hearts. They are separated from the world, but not so fully *to* Jesus as to let Him have the management of their affections and desires; but if we let Him have the management of all, we will never get into errors, for He is stronger than Satan. We can be kept from sin and error only by acknowledging Jesus as our Keeper; we can be kept only by His own presence. However cleansed we may have been, that cleansing is not going to keep us. We have to be kept by Another, and we have to let Him work His own perfect will in us and do as He wills with us. How blessed to think

IT IS ANOTHER WHO IS TO WORK,

that He is to do all. How sweet not to have to depend on any experience of our own, but only on Him, and to know His leading; when a thing comes before us as a temptation, to say: "Jesus, is that from thee?" and then we know He will show us. But if we do not ask Him, then we do not know the temptation when it comes. I have heard some Christians

say: "O, I can tell when I am tempted." I have been put down on that point often by those who insist they can see the subtleties of Satan. But he makes a thing appear as from God, and as such a wise thing for us to do. He can do this, because He can transform things. Everything the Holy Spirit does, Satan comes and imitates. He has this power, and therefore, God intends that we should have our eyes open to the subtleties of Satan. Paul said: "We are not ignorant of his devices." Could he say that, if he had not been greatly tempted? Satan would ever keep us from advancing, whereas God wants us to constantly advance in the knowledge of Himself.—(*Thy Healer.*)

## IT IS WORRY, NOT WORK, THAT KILLS.

Do you believe that? Work never killed anybody yet. But you and I meet men and women every day who are dying by inches with worry. There goes a man now who worries if his business is not going right, and when it does go right he worries for fear it will go wrong. The lines of discontent are on every feature of his face. He has fixed deeply in his character the habit of fretting, and life is a burden to him. The man does not seem to realize it, but he is slowly and surely committing suicide. Up yonder at the judgment seat of Christ a great many revelations are going to be made. We will see there what we do not seem to see here, that death results often, not from heart disease, nor lung disease, nor blood disease, as the doctors say here. Things will be called by their right names there. Self-murder will be the verdict there for very many cases over which no coroner empaneled a jury.

After leaving school I went to study for awhile with Dr. Milburn, "the blind man eloquent." He impressed on my young life then a great many lessons. Among others this: "My boy, the majority of men die of worry. The best work of a man's life ought to be done between the ages of fifty and seventy. And yet most men are dead at fifty. Avoid fretting if you would live long and reap the best fruit of life." From that time till now I have been a close student of men. Dying too early is the common fact of life. Men are grey-headed at forty, and shelved or dead at fifty, that ought to have done the "best work of life between fifty and seventy."

I often think of poor Byron, who fretted life thread-bare at thirty-six—dying at that age with this song on his lips:

"My days are in the yellow leaf,
The flowers and fruits of life are gone,
The worm, the canker and the grief
Are mine alone."

"Worrying over his business brought on paralysis," the doctor said of a friend who died recently in a neighbouring city. It will kill every time. If you have no organic disease it will bring organic disease. Just begin to worry and in head, or heart or lung, or liver, or blood, somewhere disease will set in that will wear the soul and waste the body.

Bishop Marvin's life is admirable in a great many respects. No man can study his character without coveting earnestly a great many of his gifts. In reviewing his career recently this fact struck me as never before: there was no fretting in his life. When those four old preachers overtook him returning from that first Conference, and advised him to go home and not try to preach any more, an ordinary man would have broken down and quit. But he did not start out to preach to please men. After listening to the "godly judgment" of these old brethren he went to the secret place of power, the place where he received his commission to preach, and the voice said again, "Go preach my Gospel!" And he went. If he was awkward and ungainly at first he did not fret about it; he worked on till every movement of his body was grace. If his voice was harsh and high there was no worrying over that; he worked on till men said his was the most eloquent of tongues. His education was limited; he was unlettered and unlearned; but there was no chafing over this. He worked on till the ripest scholars of the age were honoured by his companionship. He started life with the germs of a deadly disease in his body; but there was no repining over that. He worked on, making as brave a fight as a man ever made. So that when dead the post mortem revelations made the physicians marvel that he had lived so long.

Now brother, whether you are a layman or preacher, quit worrying. Work more and worry less. If you have a good, strong, healthy body, don't waste it away by fretting. —(*Wesleyan Christian Advocate.*)

# Miscellany.

—*The Christian;* Nov. 4: As many of our readers are aware, Dr. Somerville is at present conducting a mission to Jews and Christians in Bohemia, Austria. He has had interested audiences of Protestants in the towns where he has been,—Prague, Kuttenberg, Kolin, &c., —the congregations and their pastors according him a hearty reception. Considerable difficulty was experienced in making arrangements for a meeting for Jews, and it was only after Dr. Somerville had been for three weeks in the country that one was held in Prague.

When Dr. Somerville arrived at the "Convent Saal" at seven o'clock the place was already filled, the meeting being mainly of men, of whom the majority were Jews. All previous services of the Mission had been in Bohemian, but this was to in German, the language spoken by the Jews. There was at least 550 present, the largest auditory Dr. Somerville had had. The Commissioner of Police, who had attended all the services in Prague, was the only person seated on the platform. The speaker gave as his subject, "What Christianity owes to the Jews," stating that his desire was to promote good feeling between Jews and Christians. He commenced with a story of his conversation with a Gibraltar Jew. The audience listened in profound silence during all the rehearsal of his dialogue, and its echo by his interpreter, till he had reached the conclusion of the incident when the kissing scene came on. When he said he thought a better understanding might become to between Jews and Christians were there a little more of this method of getting at each others' hearts, the assembly burst out in vociferous plaudits, which continued for a considerable time, and gave him the hope that the evening was gained. Thereafter Dr. Somerville enlarged on the benefits Christianity had received from the Jews, passing on to consider that the Messiah, in whom Jews and Christians put their faith, though a reigning and conquering Messiah, was to be so by being first a suffering Messiah. Then showing how much the Jewish types served to set forth in symbol the peculiar and vital doctrines of the Christian faith, he described what the Christians believe from their Scriptures as to the future of the Jews, concluding with a reference to the importance of having a well grounded hope for the eternity so near at hand.

There had been entire stillness in the meeting till this moment, when once more the large audience burst forth its plaudits, which were renewed again and again, to the astonishment of the preacher and his friends. He felt as he did at Berlin, that a great result had been obtained, and that all the labours and anxieties had been overbalanced by the loving kindness and grace of God. In fact, this Jewish lecture had made the Mission more known to the community, through its very difficulties, and those things that seemed most adverse had turned to advantage.

## TELEGRAPHIC NEWS.

*Paris, November, 17th:* The Chamber of Deputies has accepted the recommendation of the Committee of Enquiry into the Decorations Scandals, and unanimously granted leave to prosecute M. Wilson.—The Minister for Justice has resigned.—The Prefect of Police has been dismissed from his office.

*London, 18th:* Over three hundred persons of all classes presented themselves yesterday at the different magistrates' courts and were sworn in as special constables.—Mr. Goschen, Chancellor of the Exchequer, speaking yesterday at Ashton-under-Lyne, said that in consequence of certain economies having been introduced in the Admiralty and War Offices, there would be no supplementary estimates this year.—The present financial position of the nation was far more satisfactory than it had been for a long series of years.—It having been held that the order of the Commissioner of Police forbidding meetings to be held in Trafalgar Square is merely a notification and not a legal proclamation, Mr. Poland, Q. C., withdrew from the prosecution of Mr. William Saunders, who was arrested on the 11th instant for contravening this order.—Mr. Saunders was accordingly discharged.

*Berlin, 18th:* The character of the discharge from the Crown Prince's larynx indicates that he is suffering from a soft cancer, which is the worst form of the disease.—Their Imperial Majesties the Czar and Czarina arrived here to-day, attended only by M. de Giers.—The interview that took place to-day between the Czar of Russia and the Emperor of Germany was of a most cordial character.—After the interview between the Emperors was closed Prince Bismarck paid a visit to the Czar. Their imperial Majesties the Czar and Czarina left for St. Petersburg in the evening.

*Paris, 19th:* The French Ministry has resigned in consequence of the Chamber of Deputies having refused to adjourn the debate, on the motion of the Extreme Left Party, on domestic policy.—President Grevy has summoned M. de Freycinet to confer on the situation.—The French papers urge M. Grevy to resign, but he has declared that he will remain in office for the full term for which he was elected, as he holds to the belief that it is unconstitutional to yield to the pressure of Parliament.

*London, 19th:* Sir Charles Warren, Commissioner of Police, has issued a notice forbidding the passage of any processions through the streets adjoining or leading to Trafalgar Square, and he urges all orderly persons to abstain from loitering about in the vicinity of the Square on Sunday.—Up to the present time twelve thousand persons have been enrolled to act as Special Constables.—At the election of a Lord Rector of Glasgow University, which took place yesterday, two names were brought forward, Lord Lytton and Lord Rosebery, who was Lord Rector of the sister University at Aberdeen, 1878-79, and of Edinburgh, 1880-81.—The votes were declared to be exactly even, when the Chancellor of the University gave his casting votes in favour of Lord Lytton, who was declared duly elected.

*19th:* The Czar was specially gracious to Prince Bismarck during the interview that took place before his Majesty left for St. Petersburg.—His Majesty the Emperor William has conferred the Royal Prussian Order of the Black Eagle on Count Schouvaloff, Russian Ambassador at the German Court.

*Paris, 20th:* President Grevy has summoned M. Clemenceau, and entrusted him with the formation of a new Ministry.

*London, 21st:* The Radical clubs met peaceably on Sunday in Hyde Park and passed resolutions expressing their sympathy with Mr. O'Brien in his imprisonment, and censuring the Government for the course of action they

were pursuing.—Trafalgar Square and the approaches were strongly guarded all yesterday by the police assisted by fifteen hundred Special Constables.

*Paris*, 21*st*: In obedience to M. Grevy's summons M. Clemenceau attended the Elysée to day and had an interview with the President. —M. Clemenceau informed M. Grèvy that the best way for the latter to serve the Republic was to resign the Presidentship, otherwise he declined to undertake the task of forming a new Cabinet.

*London*, 22*nd*: At the Bow-street Police Court yesterday two Americans (Callan and Hargins) were charged with having in their possession a quantity of dynamite, and also plotting with the view of causing an explosion in London. After some evidence the case was remanded.

*Paris*, 22*nd*: M. Brisson, who was the Prime Minister on the fall of M. Ferry in 1885, was summoned by M. Grevy with respect to the formation of a new Ministry —M. Brisson has also refused to accept office except Mr. Grevy resigns the Presidential chair.

*San Remo* 22*nd*: The Crown Prince of Germany continues in wonderful health and spirits. The breathing and swallowing are not impeded.

*London*, 23*rd*: Sir Henry Drummond Wolff has been appointed British Minister at Teheran in succession to Sir R. F. Thomson resigned, owing to ill-health.

*Paris*, 23*rd*: M. Grévy has resolved to resign the Presidentship of the French Republic-—He will first comission one of the Deputies to form a Cabinet which will summon the Senate and the Chamber of Deputies to a Congress. This united National Assembly will proceed immediately to elect a successor before his retirement from office-—M. Grévy has issued an address to the country in which he denies that he is answerable for the present situation, and says that he will neither be responsible for the home and foreign complications which will result thereby and which he already foresees. In conclusion, he says that his resignation is not voluntary, but it is due to the impossibility he finds in governing the nation.

*Cairo*, 23*rã*: General Charles Baker succeeds the late Baker Pasha in the command of the Egyptian Police.

*London* 24*th*: The Marquess of Salisbury, speaking at the Conservative Conference held at Oxford yesterday, urged the necessity which exists for a stringent reform in the Procedure Rules of the House of Commons His Lordship also forcibly pointed out the importance of introducing measures for the reform of Local Government throughout the United Kingdom,

*Berlin* 24*th*; The Reichstag was opened to-day.—The speech from the throne, which in the absence of the Emperor was read by the Chancellor, Prtnce Bismarck, said it was the policy of Germany to cultivate friendly relations with all the powers thereby preserving peace in Europe, and to strengthen her policy by treaties and alliances between Germany and Foreign Powers, thus safeguarding her from all aggression.

## A REMARKABLE CASE

UNDER the above heading the *Doncaster Reporter* of July 6th, 1887, publishes the following in its editorial columns :—

Our readers may recall the circumstance of a young clerk, named Arthur Richold, falling insensible on the Whetley Lane in this town some time ago, and being picked up, as he continued perfectly helpless, and taken in a cab by two gentleman to the office of F W Fisher, Esq., the solicitor who employed him. On restoring him to consciousness it was ascertained that he was afflicted with what seemed to be an incurable disease. When he was able to speak he said he had been to his dinner and was on his way back to his work, when suddenly his head was in a whirl and he fell in the street like a man who is knocked down. On coming to his senses in the solicitor's office he thought what this might mean, and feared he was going to have a fit of illness, which we all know is a very dreadful thing for a poor man with a family to care for

With this in his mind he at once sought the best medical advice, telling the doctors how he had been attacked. They questioned him, and found that his present malady was exhaustion of the nervous system resulting from general debility, indigestion, and dyspepsia of a chronic nature. This in turn had been caused by confinement to his desk and grief at the loss of dear friends by death. The coming on of this strange disease, as described by Mr Richold, must be of interest both to sick and well. He had noticed for several years previously, in fact, that his eyes and face began to have a yellow look ; there was a sticky and unpleasant slime on the gums and teeth in the morning; the tongue coated ; and the bowels so bound and costive that it induced that most painful and troublesome aliment—the piles. He says there was some pain in the sides and back and sense of fulness on the right side, as though the liver were enlarging, which proved to be the terrible fact. The secretions from the kidneys would be scanty and high-coloured, with a kind of gritty or sandy deposit after standing

These things had troubled Mr Richold a long time, and after his fall in the street he clearly perceived that the fit of giddiness was nothing more than a sign of the steady and deadly advance of the complaint, which began in indigestion and dyspepsia. His story of how he went from one physician to another in search of a cure that his wife and little ones might not come to want is very pathetic and touching. Finally he became too ill to keep his situation and had to give it up. This was a sad calamity. He was appalled to think how he should be able to live. But God raised up friends who helped to keep the wolf from the door. He then went to the seaside at Walton-on-the-Naze, but neither the change, nor the physicians who treated him there, did any good. All being without avail he visited London, with a sort of vague hope that some advantage might happen to him in the metropolis. This was in October, 1885

How wonderful, indeed, are the ways of Providence, which dashes down our highest hopes and then helps us when we least expect it

While in London he stated his condition to a friend, who strongly advised him to try a medicine which he called *Mother Seigel's Curative Syrup*, saying it was genuine and honest, and often cured when everything else had failed. He bought a bottle of a chemist in Pimlico, and began using it according to the directions. He did this without faith or hope, and the public may, therefore, judge of his surprise and pleasure when after taking a few doses he felt great relief. He could eat better ; his food distressed him less ; the symptoms we have named abated ; the dark spots which had floated before his eyes like smuts of soot, gradually disappeared and his strength increased. Before this time his knees would knock together whenever he tried to walk. So encouraged was he now that he kept on using *Mother Seigel's Curative Syrup* until it ended in completely curing him

Our readers can rest assured of the strict truth of all the statements in this most remarkable case, as Mr. Richold (now residing at Swiss Cottage, Walton-on-the Naze) belongs to one of the oldest and most respected families in the beautiful village of Long Melford, Suffolk, and his personal character is attested by so high an authority as the Rev C J Martyn, rector of that parish, besides other excellent names. We have deemed the case of such importance to the public as to justify us in giving this short account of it in our columns.

## PASSENGERS ARRIVED

### Per Str. *D. Balduino*, 19 :

From Genoa—Mrs Coates and 2 daughters Mr Smidt Mr Maquire Mr Bull Miss Armitstead Miss Westlake Mr Crosswell Capt Rivett Carnac Mr and Mrs White Surg-Major and Mrs Purves Rd Anderson Brown Major Douglas Miss White Mrs Tyrrell Mr Wahidudden Col Jackson Capt Apthorp Major Smart Sig P Benevolo Sig G Nossa Master J W Smith Rd and Mrs Smith Sig Ing Stucchi Sig Sioli Sig Durio Mr and Mrs Harrington Mr and Mrs Janvier Private Gentleman Mr Handley Col and Mrs Steel Miss Bales Miss Wood Mr H C Franshawe Mr and Mrs Ashdown Mr and Mrs Phelps Mr and Mrs Wood Miss Hobbs Mrs A Brown and infant and servant Miss Tisdall Mr and Mrs Bozzoni Mr and Mrs Courjel Sir Samuel and Lady Baker Mrs Wahidudden and 3 children Col and Mrs Woodcock Col Rutherford Mr Varenne Mrs C Brown and child Mr and Mrs Markham Miss Markham Miss Carter 2 children Markham Surg Major J McConaghy Mr Closets Rd and Mrs McCarthy Mr H C Irwing party Mr and Mrs Rivett Carnac Mr Douglas Miss Dyer Miss Bienvenu Mrs Cassanello Mr Gruen Mr Paula and Mr R Montandon.

### Per Str. *Arabia*, 19 :

Miss M F Abrams Miss Abraham Mr W Atkinson Mr A Beart Miss Brow Mr R Buchanan Miss Jos Eltzholtz Mr P J Fagan Miss E Goldney Mr A Garrett Mr J W Hartley Mr Herbert R Heap Miss Mary Hides Miss Haddath Mr D K Homan Miss Kellie Mrs Masters Miss McRedie Miss Mead Mrs A L Morse Rev S Martin Rev G W Morrison Mrs Morrison Lieut J N Newall Masters Pullan two and maid Miss Pullan Mrs J C Pottinger two children and maid Miss Patterson Miss Parker Capt and Mrs Atwell Porter Mr W B Shewan Major and Mrs Owen Williams Mr H Warburton Miss H Walker and Miss C E Wilson.

### Per P. & O. Str. *Sutlej*, 21 :

From London—Mr G Williams Miss Roberts Mrs H W Lyle Mrs Windsor Capt W King Mr H Hanby Mr R R Gales Mr J Woodside Mr F D Conchman Mr H J Claver Mr G T Barlow Mr F Reilly Mr H F Welldon Mr G T Stanley Mr P G Jacobs Mr F W K Yeoman Mr A Morrison Mr and Mrs Dodgson Sir E Tady Grey Mr H W Gee Mr C R Cleveland Mr A P Marsdon Mr R R Deans Mr E Rogers Mr and Mrs Bulman and 5 daughters Mr and Mrs Lee Sands and child Mr Claude Hill Mr J C Henniker Mr W R Foster Mr Thos Carter Mr Hodkinson Mr J Penny Miss Elster Mr Fairweather Mr and Mrs Holt Miss Kopperman Mr O J Jameson Mr H M Hopkin Miss Langridge Mrs L Koll and child Miss Cox Mrs Yeoman Rev E H Beale Mr Lawrence Mr and Mrs Wilsworth 3 children and infant Mr Leveridge and 2 children Mr H C Weeks Mr Muir Two Misses Wilsworth Mr and Mrs J O'Connor Mr Charles O'Connor Mr Redhead Mrs Ward and infant Mrs Harwood Mrs Benson Miss A Dhal Mr Davies Mrs and Miss Whitty Mr Goffin Mr Cooper Mr H R McLennan Mrs MacConnell Mr F W Townsend Mr W Smith and Mr Grinoell

From Venice—Mr A Huson Mr Turner Mr and Mrs A J Howell and Capt A C Bruce.

From Brindisi—Mr Ardisher Mr Bomanjee Mr T Grant Mr G H Grant Mr Birkinyre Mr J A Clarke Col F Prestage Mr A Campbell Mr T F Hamilton Mr W M Grant Col Felgate Col C H Grace Mr C A Marindin Mr A Manson Mr N Elias Surgn W P Carson Mr J Halliday Maj Gainsford Mr and Mrs Tyndall Col and Mrs Marsh H H The Thakore Sahib of Limbdi Rev W Black Mr F K Chater Mr A W Madden Mr Ward Smith Mr N Randle Mr J F Darling Sir R Sandermann Lady Sandermann Mr Hall Mr H B Someville Mr J Mallen Mr Oxenham Mr Toomey Mr A G Watson The Hon F Latham Col Babington Mr P Clarke Mr and Mrs H F Storey Capt W M Edwardes Mr A Woodnaed Col Heaviside Mr C E Wilkinson Mr and Mrs Pigott Col Beddy Mr W St Clair Grant Sir and Lady Satton Sykes Miss Strong Mr G A Kitteridge Mr W F Lemon Mr H F Moore and Mr Tachari.

## PASSENGERS SAILED

### Per P. and O. Str. *Surat* 25 :

For London—Mr John Taylor Mr J Leckie Mr Samuels Mr Galloway Col and Mrs Murray Mrs A Pearson and child Mr Javi Levy Colour Sergt Dodge Mr F W Robinson Miss Hindle and Miss Knox.

For Brindisi—Mr R Dadabhoy Mr M Hammick Mr R Arnot Baron Rappard and Mr A Harvey.

For Venice—Colonel Bendon and child Mr J B Small and Dr W E Dhanakotri Raju.

For Suez—Colonel Battye.

For Aden—Colonel Sandford R E Major Hildebr and and Colonel Twemlow.

# Domestic Occurrences.

## DEATH

LYON—October 25th, at Bangalore, Jamie, eldest son of Rev. James Lyon, aged 5 years. [This notice should have appeared sooner, but was mislaid,]

## "BOMBAY GUARDIAN."

*The following subscriptions has been received up to date :—*

| | Rs. | A. | P. |
|---|---|---|---|
| Col. G. W. Oldham, 31st Jan. 1887... | 2 | 8 | 0 |
| A. C Davis, 26th November 1887 ... | 7 | 10 | 0 |
| W. G. Osborne, 7th Februaay 1889 | 7 | 10 | 0 |
| Rev. P. Nordfors, 31st Oct. 1887..... | 6 | 2 | 0 |
| A. Hall, 10th November 1887 ..... | 7 | 10 | 0 |
| A. W. Lester, 31st December 1887... | 6 | 0 | 0 |

# Advertisements.


## JUMNA MISSION GIRLS HIGH SCHOOL, ALLAHABAD.

The aim of this School is to give a thorough Education in English and the Vernacular to the daughters of Native Christians. An accomplished and experienced Principal has been appointed. The first session will begin January 1st, 1888. The charge for tuition and board will be from Rs. 5 to Rs. 8 per month for each pupil. Parents and Missionaries wishing to send pupils should apply at once to

Rev. J. J. Lucas,
*Allahabad.*

## LAHIRI & Co.

WHOLESALE AND RETAIL **HOMŒOPATHIC** CHEMISTS AND DRUGGISTS
**BOOKSELLERS & PUBLISHERS.**

Head Establishment :—
101, COLLEGE STREET,
**CALCUTTA.**
*(A few steps South Calcutta Medical College Hospital.)*

Branch Pharmacies :—
1. CALCUTTA—295, *Upper Chitpur Road, Shovabazar.*
2. PATNA—*Bankipur.*

**Importers of Homœopathic Drugs, Books, and Sundries from LONDON, AMERICA, GERMANY AND FRANCE.**

HAVE the largest stock of Homœopathic Medicines, Books, Pocket cases and Mahogany chests, both empty and fitted with medicines, from Rs. 4 to Rs. 200 or more. Family medicine chests with English Guides, Globules, Pilules, Sugar of Milk, Corks, Phials and other sundries.

Hold the unanimous testimony from the Homœopathic Medical Profession at large for the excellence of their preparations.

**Catalogue and Price List on application.**

## TEXT-CARDS,

A further supply of Marathi and Gujrathi Text-cards available on application to
Munshi Govind Ram Okara,
All Free. Punjab

## FOR SALE.

| | Rs. | A. | P. |
|---|---|---|---|
| American Mechanical Toy..... | 5 | 0 | 0 |
| American Fever Pills, (6 dozen in a phial)..... | 1 | 4 | 0 |
| American Magic Lantern, with slides, for children. A nice birthday present ..... | 20 | 0 | 0 |
| American Hair Vigour, per bottle | 2 | 0 | 0 |

Restores gray hair to its natural vitality and colour.

Address,—Manager, *Bombay Guardian*, Two Tanks, Bombay.

ESTABLISHED IN 1835.

## BROWN & Co.

**UNDERTAKERS AND SCULPTORS**
CLARE ROAD, BYCULLA.

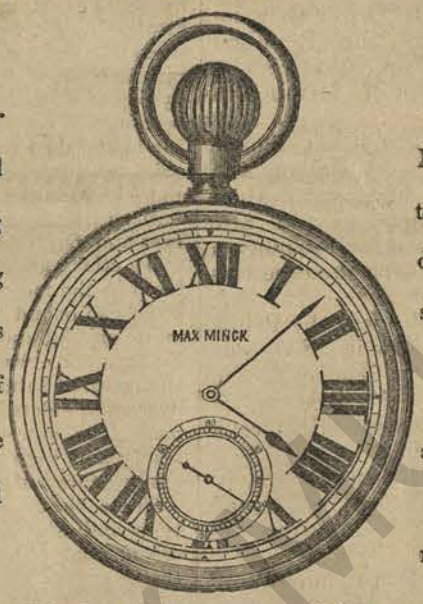
Undertkers by appointment to the Garrison of Bombay. Magistrates of Police. P. & O. Company. Railway Infirmary. Byculla Schools

STARTLING!! BUT A FACT!!

## THE CHEAPEST WATCH IN INDIA,

**THE "CHALLENGE KEYLESS WATCH."**

**Rs. 8 only.** **Rs. 8 only.**




Superior to any American or other Watch imported to India for that price, being a genuine Watch, having the full complement of works inside & the duration of winding, &c., being the same as any ordinary Watch sold at Rs. 20 and upwards.

A pretty Nickel Silver Keyless Watch, with Side pin to move the hands, enamelled dial with bold figures, and second hands.

Guaranteed 2 Years.

Sent out in a neat case with spare spring, and spare glass. Properly examined and regulated before despatch.

For a rupee more a fine Canadian Gold Guard will be sent, or ½ dozen for Rs. 5.

Special Allowance.—By ORDERING 6 Watches, at one time, 6 Canadian Gold or Nickel Silver Guards are suppled free.

"THE CHALLENGE KEYLESS PRIZE,"
NOTICE.

Owing to instructions received from Government I have been prohibited from advertising the "Challenge Watch" prize of the "Gold Minute Repeater."

## MAX MINCK,

BOMBAY,
HORNBY ROW.

ASK FOR

## LIEBIG COMPANY'S EXTRACT OF MEAT

And see that each Jar bears Baron Liebig's signature in Blue Ink across the Label.

*J. Liebig*

FINEST AND CHEAPEST MEAT-FLAVOURING STOCK FOR SOUPS, MADE DISHES AND SAUCES.

Invaluable for India as an Efficient Tonic in all cases of Weakness. Keeps good in the hottest Climates, and for any length of time.

To be had of all Storekeepers and Dealers throughout India.

Cookery Books Post Free on Application to the Company.

LIEBIG'S EXTRACT OF MEAT Co., Limited, Fenchurch Avenue, London, England.

## THE TEMPERANCE HALL

BOARDING ESTABLISHMENT,

Under the management of Mrs. Briggs, Lower Colaba.

House open to the sea, first class table, and all the comforts of a Christian home are offered in this Establishment.

Temperance Hall Coffee, Tiffin and Reading Room open to the public from 6 A. M. to 10 P. M.

All are invited to visit here.

J. Briggs.

Free! "Licensing of Sin in India," sent free for ½ anna for postage; "The C. D. Act of India," 8 as.; "Purity Crusade," 10 as; Purity Trumpet, Re 1, for one year.
*The Publisher Purity Trumpet*, Bombay.

## READING ITEMS.

"50 Years in the Church of Rome," Chiniquy, Rs 5, 10, and 3-12-0; "The Papacy of Modern Times," Rs. 3, 12; Papal Idolatry 6 as; Babylonianism, 6 as; The Papacy, 2½ as.

Send for List of publications on Romanism, Secret Societies, Temperance, &c.

Manager India Watchman, Bombay.
☞ *"India Watchman, Rs. 2 per annum.*

SPLENDID ORGANS.

Just received a new stock of Cabinet Organs Some of them are the most beautiful we have ever offered to the public in India. Prices from Rs. 106 to Rs. 455. Still larger Organs will be ordered when desired.

One peculiar feature of our Agency is that *all the profits are given for the promotion of Mission work.*

A new Illustrated List is issued; it will be sent free to any address.

The American Agency, Bombay.

## WILLIAM WATSON & CO.,

28, APOLLO STREET, BOMBAY.

27, LEADENHALL ST., LONDON.

Attention is invited to our appointment as *Agents* to the *Missionary Society* of the *M. E. Church* in *India*, and Bankers to the S. I. Conference.

BANKERS AND AGENTS M. E. CHURCH IN INDIA.

We have recently reorganized our *Passage* and *Parcel Forwarding Departments*, and can arrange comfortable 1st class passages to Continental and Home ports from about Rs. 250 to Rs. 400, according to Route and class of boat. We also *select* and book berths *at the lowest possible fares*; secure places in the Sleeping Cars; Rail Tickets; Coupons, &c. Liberal reductions are made to *Missionaries*, Parties, or Families.

CHEAP PASSAGES. REDUCTION TO MISSIONARIES.

We charge *No Commission* for Booking Passages.

We can supply Stores of every description and can early order out from our London or Continental Branches anything that may not be on hand.

SUPPLY STORES.

Hand-books, and full particulars on application personally or by letter or wire.

## WOMAN'S MEDICAL MISSIONARY TRAINING SCHOOL, BOMBAY.

THIS Institution is designed to give preparation in Medicine and Nursing to ladies desiring to enter Missionary work.

Miss Saleni Armstrong, M. D., Lady Superintendent, will be assisted in the MEDICAL LECTURE COURSE by prominent Bombay physicians.

The COURSE in NURSING will be in the charge of a lady thoroughly trained in this work in England.

Bedside instruction will be carried on in connection with a PRIVATE HOSPITAL under Dr. Armstrong's care. Biblical instruction will be regularly given by Rev. George Bowen and others. Special care will be given to religious training.

TERMS.

Entrance fee ... ... ... Rs. 10
Tuition and Board, *per mensem* ... „ 50

Application for admission may be made to

REV. J. S. STONE, M. D.,
*Grant Road, Bombay.*

## BOMBAY AUXILIARY BIBLE SOCIETY.

PULPIT, Family, and School Bibles in English with marginal references and maps bound in morocco, sheep, or cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

Marathi New Testament, 12mo. cloth. Price, 6 annas per copy.

Ditto Separate Gospels, and the Proverbs, 16mo. Price, 3 pies per copy.

Ditto Bible, new edition, 12mo., half-sheep. Price, 1 rupee & 8 annas per copy.

Ditto Old Testament, half-sheep. Price, 1 rupee per copy: in cloth, 12 annas.

Ditto Genesis 12 mo., revised edition. Price one anna per copy.

Gujerati Matthew, Revised Gujerati Version, 12mo. Paper Cover. Price, ½ an anna per copy.

Ditto, Mark, Ditto, Ditto, Ditto.

PIANOS.
ORGANS.
HARMONIUMS.
VIOLINS.
BAND INSTRUMENTS.
BANJOES.
GUITARS.

## S. ROSE & COMPANY,
BOMBAY.

## PIANOS ON HIRE

FROM Rs. 15 TO Rs. 35 PER MONTH.

All Pianos on hire are kept in order and tune by an EUROPEAN TUNER.

S. ROSE & Co., accept contracts for tuning by the year or otherwise in Bombay and the Mofussil.

ICE! ICE! ICE! ICE! ICE!

## COURT & CO.,
BOMBAY.
## ICE MACHINES
PNEUMATIC AND AMMONIACAL.
Price list post free.

ICE! ICE! ICE! ICE! ICE!

FAVRE-LEUBA and Co.'s
ORIGINAL CAMPAIGN
KEYLESS WATCH
At Rs. 25
is the most perfect time-keeper for rough & daily use ever manufactured.
BEWARE OF IMITATIONS.

# CROSSE & BLACKWELL'S

## Pickles, Sauces, Jams, Jellies, Tart Fruits, Potted Meats.

PURVEYORS BY APPOINTMENT TO HER IMPERIAL MAJESTY THE EMPRESS OF INDIA.

## Preserved Fish, Soups, Game, Sausages, Hams, Bacon and Cheese

May be obtained of all Storekeepers throughout India.

ALL GENUINE GOODS ARE LABELLED

# CROSSE & BLACKWELL,

PURVEYORS TO THE QUEEN,

SOHO SQUARE, LONDON.

SPECIAL AGENTS FOR

LEA & PERRINS' WORCESTERSHIRE SAUCE.

# ANCHOR LINE.

*Indian Service between*

BOMBAY, LIVERPOOL AND MEDITERRANEAN.

The following Sailings have been arranged:—

BOMBAY TO MARSEILLES.

| Vessel. | Commander. | Tons. | H. P. | To Sail. |
|---|---|---|---|---|
| s. s. Arabia ... | J. Laird ... ... | 3544 | 480 | ... 3rd December, 1887. |

BOMBAY TO LIVERPOOL, WITH LIBERTY TO TOUCH AT MARSEILLES.

| Vessel. | Commander. | Tons. | H. P. | To Sail |
|---|---|---|---|---|
| s. s. Victoria ... | J. Russell ... ... | 3557 | 480 | ... 17th December, 1887. |

"Passengers by s. s. Arabia can book through to London (overland from Marseilles.)"

Each Steamer carries a Surgeon and Stewardess and has every comfort for first-class passengers.

Passage money to Liverpool ... ... ... ...Rs. 475
Do. do. Marseilles ... ... ... .. „ 400

Passengers for New York are booked in connection with the Company's Atlantic Mail Service, either from Liverpool or from Greenock, sailings being fortnightly from the former and weekly from the latter port.

For Rates of Passage and further particulars apply to

Graham's Buildings, Bombay, 24th Nov., 1887.

W. & A. GRAHAM & Co., *Agents.*

# BOMBAY SCOTTISH EDUCATION SOCIETY.

THE Society has two High Schools for Boys and Girls—

1. The Scottish School, near the Railway Station Byculla.
2. The "John Connon" School opposite the Queen's Statue, Esplanade, Fort.

HEAD MASTER—Mr. JAMES MACDONALD in charge of both Schools.

HEAD MISTRESS—Mrs. Macdonald, Byculla.

Assistant Teachers.
- Mrs. Engel. } John Connon School.
- Miss Ward. } John Connon School.
- Miss Robinson. } John Connon School.
- Mr. H. R Wilkinson. } John Connon School.
- Mr. Counsell. } John Connon School.
- Miss Moffatt. } Scottish Schools, Byculla.
- Miss Cooper. } Scottish Schools, Byculla.
- Mr. Bhore. } Scottish Schools, Byculla.
- Mr. Wright. } Scottish Schools, Byculla.
- Mr. Rhenius. } Scottish Schools, Byculla.

French Master—Senor Pedraza, both Schools.

Music Masters—Herr Schmuck, "John Connon School." Herr Mehnert, Scottish School, Byculla.

Certificated Drawing Master. Mr. Maddon Pandurang, Byculla.

The Education given in these Schools is non-sectarian. All the standards up to Matriculation are taught in both Schools. Pupils from these Schools have been exceptionally and uniformly successful at the Matriculation Examinations of the Bombay University.

Mr. Macdonald receives a limited number of Boarders, Boys and Girls, at Byculla.

JOHN FORGAN, Marine Lines,
A. B. WATSON, ditto
Joint Honorary Secretaries.

# BALDWIN HIGH SCHOOLS,

BANGALORE.

BOYS and girls are fitted for the Madras Matriculation. Sound discipline, Christian supervision, a reliable teaching-staff, home-like advantages to Boarders, and a fine climate, are some of the inducements we are able to offer all parents and guardians of children.

REV. H. C. STUNTZ,
*Principal.*

# PRIVATE HOSPITAL

FOR WOMEN AND CHILDREN,

KHETWADI CASTLE, BOMBAY.

THE object of the above named Institution is to furnish to European and Eurasian women a quiet home, during sickness and confinement, where they may have all home comforts, including the best of food well prepared and tastefully served; and in addition to medical attendance, such careful and skilful nursing as they would scarcely be able to procure in their own homes, or in a general hospital.

Patients seeking admission should apply to the Resident Physician, Dr. Saleni Armstrong, who will determine, by examination, whether the case be a suitable one for the Hospital. It is desirable that application be made in person, and if possible, during the office hours of the Resident Physician, from 7 to 9 A. M. (Sundays excepted). Persons living at a distance may apply by letter. Prices will range from two to five Rupees per day, according to accommodation. Payment required in advance. Hospital convenient to Grant Road Tram.—83, *Khetwadi Back Road.*

H. VOGEL AND Co.

THE MOST 'Reliable' OF ALL
ARE OUR 'Perfect' CAMPAIGN

WATCHES.

They are constructed according to the latest inventions.
They have the best ¾ plate movements.
They have a good lever escapement.
They are jewelled throughout.
They have gilded movements.
They have an indestructible keyless construction.
They have white enamelled dials, with bold hands and figures.
They bear our name as a guarantee.
They stand jumping, riding, and any amount of rough wear.
They are dust-proof, the works being protected by a glass inside the case.
They are guaranteed for two years.

**Price Rs. 18.**

Another watch, in German silver, open face cases, keyless action, similar to above a good timekeeper, with guarantee.

**Price Rs. 14.**

Compare our Watches and Prices with others, and you will find that you buy better and at least 25 per cent. cheaper. This is a good inducement.

CHARGES FOR REPAIRS.

Repairs and cleaning of ordinary Silver Watches Rs. 4
" " of " Gold " " 5, 6 and 7
New mainspring, Swiss ... ... ... ... " 2
" " English ... ... ... ... " 3

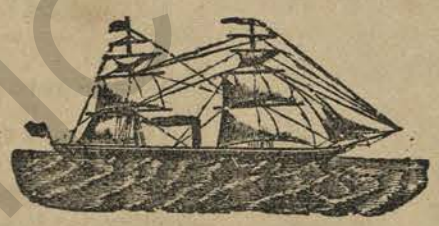
A large selection of all kinds of Clocks and Gold and Silver Watches in stock, and priced moderately.

**H. VOGEL AND COMPANY.,**
WATCHMAKERS AND JEWELLERS,
**HORNBY ROAD, BOMBAY.**

H. VOGEL AND Co.

**GEORGE R. PURVIS & SON.**

SPECIAL AGENTS TO THE
BOARD OF FOREIGN MISSIONS OF THE
PRESBYTERIAN CHURCH, 23, CENTRE STREET, NEW YORK.



**PASSAGES** secured by any line of steamers without charge of Commission, and Baggage received and stored till shipment.

**REDUCTION** obtained for Missionaries.

**CABINS** selected personally.

**PLANS** of Steamers and full particulars furnished on application.

For passage apply to

GEO. PURVIS,
Imperial Buildings,
Ludgate Circus, LONDON.

GEO. R. PURVIS & SON,
Elphinstone Circle,
BOMAY.

**ASTHMA**
GRIMAULT'S
**INDIAN CIGARETTES**

Asthma, Nervous Coughs, Chronic Laryngitis, Hoarseness, Los of Voice, Facial Neuralgia, and Insomnia, are rapidly relieved by using these Cigarettes.
GRIMAULT & Co., Paris. Sold by all Chemists.

**PELLETIER'S**
**Quinine Capsules**
*(3 CACHETS)*

In each capsule is enclosed 2 grains of the crystalline salt, the purety of which is guaranteed by the name of **Pelletier**, the inventor of quinine, stamped on them. They are very efficacious against **Fevers, Ague, Malaria, Headaches, Neuralgia, profuse transpirations;** taken in small doses they are the most powerful of **tonic** and **invigorating** remedies.
PELLETIER
PARIS, 8, Rue Vivienne.

**CHAPOTEAUT'S**
**Pepsine Pearls**
*(DIALYSED PEPSINE)*

These Soluble Pearls contain in each, 4 grains of pure Pepsine capable of digesting 150 times its weight of meat ore other food.
Indigestion, Wind in the Stomach, Feeling of Heaviness, Sickness, Loss of Appetite and Headaches are cured with the first dose of ***Chapoteaut's Pepsine Pearls.***
GRIMAULT & Co., Paris. Sold by all Chemists.

**JULIEN'S FRUIT**
A REFRESHING
VEGETABLE LAXATIVE "BON-BON"

**Julien's Fruit** Purgative is exclusively a vegetable composition and has the appearance and taste of a delicious Bon-Bon. It is perfectly harmless, and is the best remedy for

| | |
|---|---|
| Constipation, | Liver complaints, |
| Sick headaches, | Dyspepsia, |
| Dysentery, | Overheated blood, |
| Gastralgia, | Eruptions. |

Its refreshing and purifying qualities are invaluable to persons predisposed to headaches, biliousness, and apoplexy; while it prevents convulsions in children, and is very useful in all infant disorders.
Grimault & Co., Paris. Sold by all Chemists

**KANANGA**
OF JAPAN
OF
*RIGAUD y Cº*
PARIS

***Kananga Water*** the most delightfully refreshing Toilet Water. It strengthens and invigorates the skin and imparts a delicate and elegant fragance to the body.

***Kananga Extract*** The most fashionable perfume for the handkerchief.

RECOMMENDED BY
*Dr. A. VELKAR.*
AGENTS :—
**J. BROTHERS & Co.,**
KALBADEVEI ROAD,
BOMBAY.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

# BOMBAY TRACT AND BOOK SOCIETY.

| | Rs. | a. | p. |
|---|---|---|---|
| Earth's Earliest Ages—Pember. *Unveils some of the depths of Satan and unfolds mysteries of Iniquity which make the soul to shudder."* ... | 5 | 10 | 0 |
| *Also by the same author.* The Great Prophecies..... | 5 | 10 | 0 |
| The Anti-Christ, Babylon and the Coming ofthe Kingdom [Davies. | 2 | 10 | 0 |
| TheNew Name and other Sermons— *"They are short and sweet and have both thought and truth in them"*... | 3 | 6 | 0 |
| All of Grace—Spurgeon..... (*and its companion volume*) | 0 | 12 | 0 |
| According to Promise—Spurgeon. *"Many a timorous believer will here find encouragement to his faith and an aid to his appropriation of those good things which God has provided for those who trust him."*.. | 0 | 12 | 0 |
| Some Aspects of the Blessed Life—Mark Guy Pearse. *"Rich in the deeper truths of Spiritual Life, beautiful in its wise and tender expositions of holy things."*... | 0 | 12 | 0 |
| Thoughts on Holiness—ditto ..... | 0 | 12 | 0 |
| The Life and Words of Christ. Geikie 2 vols. ..... | 12 | 0 | 0 |
| Godet's Commentary on Luke. 2 vols. | 15 | 12 | 0 |
| " " John 3 " | 23 | 10 | 0 |
| " " Romans 2 " | 25 | 12 | 0 |
| " " 1 Cor. vol I. ... | 7 | 14 | 0 |
| Biblical Commentary on the Psalms, by Delitsch—Translated by Eaton. Vol 1 Psalm i—xxxv. *"The most complete and trustworthy Commentary on the Psalms"*..... | 5 | 10 | 0 |
| "The Men of the Bible"—series. Abraham : His life and Times—Deane. *"To write a monograph on 'The Friend of God' is a bold venture but the present volume is well worthy of its subject . . . a perfect fund of information."* ..... | 1 | 14 | 0 |
| Moses : His life and Times—Rawlinson ..... | 1 | 14 | 0 |
| Parker's People's Bible—From Genesis to Judges—in 5 volumes,—each | 6 | 0 | 0 |
| Parker's "Apostolic Life"—a Commentary on the Acts of the Apostles —in 3 volumes..... | 18 | 0 | 0 |
| Parker's "Inner Life of our Lord"—a Commentary on the Gospel of Matthew—3 volumes..... | 18 | 0 | 0 |
| St. Paul's Teaching on Sanctification. A Practical Exposition of Romans vi. Morrison. *"An admirable specimen of the manner in which a thoroughly instructed and vivacious teacher can lead the lay mind to the most exact scrutiny of the words and thoughts of his text."* ..... | 3 | 6 | 0 |
| Notes on the Miracles— Trench .....[ditto (new and cheap edition.) | 5 | 10 | 0 |
| Notes on the Parables . | 5 | 10 | 0 |
| Expository Thoughts on the Gospels, by Bishop Ryle.—New edition complete in 4 vols..... | 23 | 10 | 0 |
| The Doctrine of the Atonement. Lewis Edwardes. *"A very valuable book bringing out the infinite value of the atonement of Christ* * * * * * *We should be glad to see it in the hands of all readers.* ..... | 3 | 12 | 0 |

## Jubilee Publications.

| | Rs. | a. | p. |
|---|---|---|---|
| Our Gracious Queen,—Jubilee Pictures & Stories from her Majesty's Life by Miss O. F. Walton. *"This gifted authoress who has so often touched our hearts with tales of the lowly, has proved equally happy in sketching scenes from Royal Life. It is a charming little volume and will inspire our English maidens not only with living loyalty but with a desire to imitate the example of high faithfulness and sincere piety set by our beloved Queen."* ..... | 0 | 11 | 0 |
| Victoria, R I. Her Life and Reign—Dr. Macaulay. *This book is intended to be more than a passing memorial of the Jubilee year. It contains a complete sketch of the leading Personal and Public events in the Life of the Queen. It also contains very careful sketches, written in Dr. Macaulay's popular style, of the religious, educational, social and political progress during the last wonderful half century. The sections relating to these subjects no less than those bearing more directly upon the personal Life of the Queen will be found to possess permanent value* ..... | 7 | 4 | 0 |
| Britain's Queen—A Story and a Memorial, by Pearl Fisher ..... | 1 | 2 | 0 |
| The Queen : Her Early Life and Reign—Valentine ..... | 1 | 2 | 0 |
| Our Sovereign Lady—A Book for the people—*by the author of "English hearts and English hands."* ... | 0 | 12 | 0 |
| Jubilee Common Prayers—with vignette of the Queen imprinted in gilt on cover. | | | |
| Long Primer 24 mo. Morocco, gilt edges ..... | 4 | 8 | 0 |
| Bourgeois 32 mo " ... | 3 | 8 | 0 |
| Jubilee Prayers and Hymns, with emblematic design imprinted on cover. | | | |
| Ruby 32 mo. padded roan, gilt edges | 1 | 14 | 0 |
| Diamond 48 mo. Calf, gilt-edges round corners ..... | 3 | 2 | 0 |
| Nonpariel 32 mo. Calf, gilt-edges round corners ..... | 6 | 12 | 0 |
| Diamond 48 mo. Calf, gilt-edges 2 vols in padded case ..... | 10 | 8 | 0 |
| Nonpariel 32 mo. Calf, gilt-edges 2 vols. in padded case ..... | 13 | 8 | 0 |
| Jubilee Souvenir—The Royal Circle at Windsor (Four Generations) a cabinet sized Photograph (with key on the reverse)..... | 0 | 12 | 0 |
| The Victoria Jubilee—a set of Twelve large sized pictures in Relief, illustrating some of the Principal Events of Her Majesty's reign—folding (panoramic fashion) into a neatly printed cover ..... | 0 | 12 | 0 |
| The Jubilee Photo-frame ..... | 1 | 0 | 0 |

| | Rs. | a. | p |
|---|---|---|---|
| Leviticus,—a Practical and Expository Commentary with critical notes—Bonar .....[Beet. | 6 | 6 | 0 |
| St. Paul's Epistle to the Galatians— *"Everywhere are evidences of earnest thought and ripe scholarship, for Mr. Beet is an exegete of a very high order indeed."*..... By the same author. | 3 | 12 | 0 |
| The Epistle to the Romans ..... | 5 | 10 | 0 |
| The Epistles to the Cornithians ... | 7 | 14 | 0 |
| An Introduction to Theology—Cave. *"With such a guide many will be better able to reach some conclusion in respect to many of the problems at present perplexing Christian thinkers."* ..... | 9 | 0 | 0 |
| Joseph the Prime-Minister—W. M. Taylor. *"Written in Dr. Taylor's well-known, clear and beautiful style and is rich in evangelical and moral teaching."* .....[son Wray. | 1 | 14 | 0 |
| Light from the Old Lamp—J. Jack- *"The author displays great knowledge of the world and of human life. The style is racy and bright and the lessons which he deduces are most valuable."* ..... ..... | 1 | 14 | 0 |
| The Dragon, Image and Demon, or the Three Religions of China—Du Bose. *"Simply admirable. We have met nowhere in any book so intelligible an account as we have here of the three Religions of China and their inter-relations."* *"Profusely illustrated with the quaintest of Chinese pictures* ..... | 5 | 10 | 0 |
| Ling-nam or Interior Views of Southern China. Henry. *"Every chapter teems with well-told and instructive narratives concerning the habits and customs of the Chinese"*..... | 4 | 8 | 0 |
| Charles Haddon Spurgeon, *Preacher, Author, Philanthropist*, by G. Holden Pike. *"The title of this book is surely sufficient introduction to public notice. To attempt any thing therefore in this direction seems as superfluous as "to gild refined gold or paint the lily"*..... | 2 | 10 | 0 |
| Life of Henry Fawcett—By Leslie Stephen..... | 9 | 6 | 0 |
| Life of John Bunyan—By J. Brown | 15 | 0 | 0 |
| Life of Wm. Carey—Geo Smith..... | 12 | 0 | 0 |
| Hugh Stowell Brown His Autobiography, &c. *"Should be read by all who are able to appreciate and honour a manly life."* ..... | 3 | 12 | 0 |
| John A Lasco —A contribution to the History of the Reformation in Poland, Germany and England, by Hermann Dalton — transl. by Maurice J Evans. *"A contribution of marked value to the history of an era about which we cannot know too much."* ..... | 5 | 10 | 0 |
| Life and Work of the Seventh Earl of Shaftesbury, K. G.—Hodder 3 vols. ..... ..... | 27 | 0 | 0 |

*A Discount of* 10 *per cent is allowed off the prices of English books ( except periodicals and those marked nett ) when purchases are made within one calender month to the value of Rs.* 10 *and upwards. Payment either in cash or on presentation of account at the beginning of the month succeeding the purchases.*

*The attention of the Friends of the above Society, and of the Public generally, is invited to the above selection from the stock of books now on sale at the depot. ( Address—The Superintendent. )*

Printed and Published by SUMANT VISHNU KARMARKAR at the ANGLO-VERNACULAR PRINTING PRESS, TWO TANKS, BOMBAY.